

Instructions

For the

WHOLE YEAR.

PART III.

FOR

FESTIVALS.

To. II.

B E I N G

Practical Thoughts and Directions
for all the FEASTS of Obliga-
tion and others, from the 1st. of
May to Advent.



Printed in the Year 1696.

Secundum primum
homo damnatus
est secula propter

Anno domini 1732

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imp

et non

Novi
1732



M A Y.

SS. *Philip and Jacob.* May I.

1. **T**WO Apostles of our Lord:
Pray for all that succeed in
that Function, that by their zealous
Labors, the whole World may be
enlightn'd, and brought to the know-
ledge and love of God!

2. They both laid down their lives
for Christ, confirming their Doctrin
with their Blood. The former being
Crucified; the other suffering a ma-
nifold Martyrdom, in being first
Ston'd, then thrown down from a
Pinnacle of the Temple, and lastly,
being yet alive, and Praying for his
Persecutors; having his Brains dash'd
out with a Club. Pray for all those,
that are under any kind of Persecu-
tion for Truth or Justice, that they
may persevere to the end, with the
A 2 Patience,

Patience, Constancy, and Charity of these Apostles.

3. And on this First day of the Month, whilst thou professest to honor these Apostles, resolve to live in the practice of the Doctrin they preach'd, by renouncing the corrupt Customs of the world, and taking the Gospel for thy Rule. Examine the method of thy life, and compare it with this Rule; beg grace to reform whatever thou findest amiss, and let the Blood of these Martyrs inform thee, how much thou ought'st to suffer in this cause. He that has not patience under the necessary Mortifications for a virtuous life, is not yet desposed to give his life for Christ. Learn to put thy self in this holy disposition from these Apostles, in the Lessons they give thee.

In these Holy Men leaving all to follow Christ, and thus becoming his Apostles, we have a First Lesson; That we cannot be Followers of Christ, but by Leaving something for him. They left all, and we are to be in a preparation of leaving all, when-

whenever he pleases to call us to it; and can this be reasonably expected, except by proportioned steps, we endeavor to bring our Souls to this Holy disposition. We are therefore first to leave all that is sinful, because a State of Sin, is rebellion against God, an aversion of the heart wholly from him; and therefore is inconsistent with the very lowest degree of a Follower of Christ; and they must be blind and mad, who, in this State, flatter themselves with the thoughts of being prepared to leave All for him. Secondly, We are to leave all that is evidently Dangerous; because living in voluntary Dangers, is a State either of Presumption, or Neglect, in rashly expecting God's grace, or being too much unconcern'd in that divine Assistance. Both which are great dispositions for leaving God, but not of leaving all for him. Thirdly, We are to leave whatever draws our hearts from God, and fixes them with immoderate Affection on creatures, because all such Affection diminishes

nishes the love of God, by which alone we are to be prevail'd on to forsake all for him. And therefore such as desire in good earnest, to put their Souls in the true disposition of Christ's Disciples, are very jealous of every thing, that is prejudicial to that love they ought to have for him. So that in whatever degree their State obliges them to the use of Creatures, in the same proportion is their care, to preserve their hearts from the enjoyment, and excessive Affection of what they use: in not affecting State and Greatness, while their Circumstances oblige them to it; in not loving Riches, while they possess them; and so of all other things, which please the Appetite, court the Phancy, and being suitable to corrupt Inclinations, are too apt, even from what is allowable in them, insensibly to engage the Heart, and draw it from its more substantial Good: So that however they are, as to outward Possessions, yet they are solicitous to preserve an interior Poverty, which is the
Poverty

Poverty of Spirit, one of the best Titles to eternal Riches, and the best Character of a true Disciple. This is the only expedient, by which Ecclesiastics and Laymen, who live encompass'd with Plenty and Honor, can pretend to the Spirit of the Gospel; for if amidst all their Greatness, there be not a poverty of Spirit; if there be an enjoyment of all they use, and their affections are equal to their Possessions; 'tis plain, as they Possess and use the World, so they enjoy and love the World, and this is not the Spirit of Christ, but contrary to all he has taught. Leaving therefore all either in reality or in Spirit, is necessary for those, who undertake in earnest to follow Christ.

We have a Second Lesson from the Charity of *S. Philip*, who no sooner was call'd by Christ, but he inform'd *Nathanael* of the Messias being come, and encourag'd him to become his Disciple. This was the profess'd Obligation of an Apostle, who undertaking to be a Light of

the World, was bound to communicate the light he had, to others ; and in this he teaches as many as succeed in that Function, what their Life and Labor ought to be, in bringing others to the knowledge of Christ ; and that if they dispense with themselves in this essential part of their obligation, they in this renounce their Character ; so that whatever light they enjoy, if it be kept confin'd within their own breasts, such light can be esteem'd no better than darkness. And is not all theirs such , who contenting themselves with Praying , omit all the Exercises of Teaching, and by their Silence, let all those, who are blinded by Ignorance, Passion, or Vice, live on in their darkness, and give them no information, Where Christ is to be found, and what his Gospel is ? If these be lights, they are such as are shut up in Dark Lanthorns, which shew no body the way ; but have no part of that Holy Spirit, by which they profess to live, which diffuses its self into the hearts

hearts of the Faithful. This same Charity all others ought to partake of, in proportion to their Charge, as Parents in regard of their Children, Masters of their Servants, and all Christians, in some degree, of one another. Thus wherever there is Vice or Ignorance, there is likewise an obligation, in some of Justice, and in others of Charity, to consider of the most proper and convenient means for the remedy of these evils, which being to be consider'd as spiritual Necessities, cry aloud for help on all those, who have it in their power to give it, and communicate their guilt to as many as culpably omit or neglect this Charity; it being here true, *Si non pavisti, occidisti*. If according to thy power, thou helpest not thy Neighbor in his spiritual Distress, thou art guilty of his death. This may seem to touch many, otherwise good Christians, who in wonder and silence observe very great disorders in their Companions and Friends; but how far they are concern'd in the

guilt, depends on so many particular Circumstances, that I can only desire them to consider it, and so leave it to the determination of those, to whom it belongs.

A Third lesson we have from the rigorous method of *S. James*, who abstaining from Wine, and Strong drink, and from the use of all those things, which favour Softness and Niceness, and having his knees, by almost constant Praying, harden'd like a Camels hide, teaches, in the first place, Ecclesiasticks, how unbecoming their Character is every thing, that indulges the Appetite, or Inclination; that in Eating and Clothing they are to consider, what Necessity and Decency require, but so as to be free from affecting any thing, that gives encouragement to those common liberties, in which the world runs to Excess: their Example ought to carry with it a general reproof of whatever leads to evil. Secondly, he gives a lesson to all others, of being careful
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at least in those things, which their State seems to allow; for since Custom and Practice are so very corrupt, 'tis easy exceeding all the bounds of Moderation; and where inclination is strong, there can never want arguments to favour it. 'Tis for want of this watchfulness many, by insensible steps, are led to the practice of such things, which are wholly unwarrantable, such as have the World, but not the Gospel, to abet them. Instances may be easily found in what relates to State, Table, Clothing and Diversifements; in all which, tho' there be a great latitude, and the last Point cannot be determin'd, in passing which, there is forthwith the guilt of Excess; yet certainly if in all these, regard be had to that self-denying Spirit, which the Gospel exacts from all, to that Justice, which demands punishment of our sins, to the danger of our growing Passions, to the Necessities of our Neighbour, which Justice or charity oblige us to relieve,

lieve, and to all other particular Circumstances, it is to be fear'd, in all these, tho' allow'd by Practice, when examin'd by a stricter, but yet Just hand, there will be found many degrees of Excess, such as will strike terror, when the account is to be given up.

It were therefore certainly more for our Interest, to have less regard to the World and Inclination, and more to the Gospel, to which the Example of these Apostles leads us; and this ought to be our business this day, to compare our ways with theirs, and resolve upon reforming all those particulars, wherein we criminally depart from them. We have but one Master and one Law, and tho' this falls not alike on all states, yet there can be no security to any that forsake it: if we follow not the Gospel, we can have no title to the Promises of the Gospel; if we learn not from the Apostles, we cannot be the Disciples of Christ; and if we live not as his Disciples, there

there can be but little hopes of dying so.

MAY II.

S. Athanasius.

I. **B**ishop of *Alexandria*, who forty six Years govern'd that Church eminent for Sanctity, and for his Zeal in defence of the Catholick Faith ; Pray for all the Prelates of Christ's Church, that in vertue and zeal they may follow the steps of this holy Bishop, and not let Vice or Errors grow up, thro' their connivance, or neglect : Pray likewise for that unhappy people, who having renounc'd their Faith in Christ, have for so many ages been Disciples of *Mahomet* : Pray for all Christian Nations, that by their wickedness, they may not draw down the like Judgment on their heads, and have their general Contempt of God's Law punish'd with a general Blindness.

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2. He suffer'd the Persecution of many years from the malice of the *Arians*, by whose false Accusations he was often forc'd into Banishment, and oblig'd to the confinement of Caves for shelter against their wicked Designs: 'tis almost impossible to conceive the storms, that were rais'd against him, and with how many Calamities he was oppress'd; and 'tis as difficult to apprehend that great Constancy and truly Christian courage, with which he stood out to the end, under such variety of Evils; over all which he triumph'd by Zeal and Patience, and at length ended his days in Peace, dying in his bed at *Alexandria* in the Year 372. Under *Valens* the Emperor. Pray for a like courage under all Trials, and remember, that Virtue is no security against Persecutions. Happy thou, if thou hast no other Persecutions, but what Virtue draws upon thee. If thy Zeal for Justice or Truth, or thy being Faithful to thy duty raises the tongues and malice

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lice of Adversaries, this is their Misfortune; but to thee, 'tis the Proof of the Vertue thou professest, and affords thee matter of victory. Grieve not then, but carefully moderate all Disquiet, when under these Trials; let the testimony of a good Conscience preserve thy interior comfort, and having God on thy side, value not the Judgments of Men. And if thou desirest to be proof against the greatest storms, practise thy courage in those lesser ones, which daily happen. See, that ordinary Contradictions, dislikes and Censures of what thou do'st, destroy not thy inward peace, nor put thee on making complaints or unnecessary Apologies in thy own defence, much less of engaging in Contentions on this score. 'Tis much better being unconcern'd at such petty Oppositions, than Solicitous about them; for such solicitude is but the argument of thy Impatience and self-love. Thus prepare for greater Trials, and call in God to thy assistance.

M A Y. III.

Invention of the H. Cross.

1. **A** Festival in memory of that day, when *S. Helen*, Mother to *Constantine* the Great, found the Cross, on which Christ suffer'd, in the year 326, after it had laid buried by the Heathens 180 years. Adore Christ Crucified, and give God thanks for the memory of his Passion renew'd in the miraculous discovery of his Cross: Pray thou mayst be partaker of his Sufferings, and thro' the merits of his Passion, obtain all the Divine helps necessary for thy Salvation.

2. Pray thou mayst effectually find his Cross in thy Soul, by the sincere love of him, that was crucified, and the practice of those Lessons he has taught thee on the Cross, by dying to the world and sin, and removing all those earthly and Corrupt Passions, by which the

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knowledg of Christ Crucified has been so long hid from thy Eyes.

3. Detest the wickedness of those Infidels, who, to destroy the memory of Christ's Passion, had erected a Statue of *Venus* in the place, where the Cross had stood; and resolve thou not to imitate their Sacreligious impiety, by establishing in thy heart the love of the World and its sinful Pleasures, instead of the Love of thy Crucified Redeemer. Examine it well this day, and see, whether *Venus*, *Bacchus* or *Adonis* have no place there; if they have, remember, the Cross is not there.

It ought to be a principal business of all Christians to find the Cross of Christ: First by a firm act of Faith, professing the Belief of Christ Crucified; that the second Person of the B. Trinity, Consubstantial to his Father, was made Man and died on the Cross for the Salvation of Man. Secondly, by an act of Hope, placing their whole Confidence in the merits of Christ's Pas-

Passion, in virtue of which alone they are to have expectation of Grace and Glory. This they are to renew every day, as often as they repeat the Creed; not running it over without Attention, but accompanying what they say, with express and lively Acts of this their Faith and Hope, and reflecting on those great Obligations, which this mercy of their Redemption brings upon them. Thirdly, they are to find the Cross of Christ, by often Making the sign of the Cross, that as in this they are Baptized, so by the same they may consecrate the day, and all the actions of it to the honor of Christ Crucified, and obtain his Blessing on all they do. 'Tis therefore a good practice and recommended by the Primitive Christians, not only to begin and end the day with the Sign of the Cross, but to make the same at our Going abroad and returning home, at eating and drinking, at lighting of Candles, at our Prayers, in time of danger, in the beginning of any Business,

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as often as we perceive any Passion growing upon us, or are assaulted with Temptations: thus we are taught by S. *Chrisostom*, and other Antient Fathers, that, by this means, putting our selves under Christ's conduct, and desiring his assistance, we may experience the effects of his Sufferings, and truly find the Cross, in that Grace and Protection, which our Redeemer has purchas'd for us. For it cannot be doubted, but, if upon repeating this Action, we so often renew our Faith and Hope in Christ, and at the same time raise up our hearts to him with a dependance and Confidence in his assistance, we shall find the very good effects of it in the plenty of heavenly Succors.

Fourthly they are to find the Cross, by laboring to bring their hearts to the holy dispositions of Christ Crucified. And this is to be the principal part of this day's Devotion, without which all the rest can be but of little advantage to

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us: for however we profess a Faith and Hope in Christ; and by frequent making the sign of the Cross, seem to be solicitous for his Help; yet if we advance not en so far, as to find the Spirit and dispositions of the Cross in our hearts, we cannot expect therest, without this, can avail us to Salvation. Now, to find the Spirit of the Cross in our hearts, is to find there, the Humility of the Cross, the Patience of the Cross, the Charity of the Cross, the Resignation of the Cross, the Mortification and Self-denial of the Cross, that is, of Christ Crucified. And this cannot be, except we make a vigorous opposition against all that Corruption and Perverseness, we bring with us into the World, which is contrary to this spirit of the Cross. Thus a general Pride, to which we are subject, is contrary to the Humility of the Cross; Passion and Revenge contrary to its Charity; Dejection, Murmuring and Despair, contrary to its Patience and Resignation; self-love, and a life of

of Pleasure, contrary to its self de-
trial and mortification. And all
those common Methods of the
World, which being the Dictates of
these Inclinations, and serve only to
advance us in Pride, Passion, Re-
venge, Self-love, &c. must there-
fore necessarily be censur'd, as ways
leading from the Cross, and those
that blindly follow them will never
find it. All such Christians there-
fore, as sincerely desire to find it,
must take contrary methods; they
must make war against Pride and
powerfully resist it in their hearts,
to open a way for the Humility
of the Cross; they must renounce,
as much as may be, all dislikes,
Contentions and Disturbance, that
its Charity, Resignation and Patience
may have admittance; they must
stand up resolutely against the more
agreeable flatteries of Ease, Self-
love, and whatever courts the Ap-
petite or Senses, that so its Morti-
fication may find place. This is
the way to the Cross, which, as it
was found this day by an Empress,
so

so we may conclude, it will never be found by any others, but only such Christians, who like her, command the Empire of their souls, and are not slaves either to their own Passions or the Corruptions of the World. All others, tho' they have the Cross in their lips, or in their hands, have neither it, nor its Spirit in their hearts, but, notwithstanding all their Profession, are truly Enemies to the Cross of Christ, whom *S. Paul* cannot speak of, but with tears, as a sort of Pretenders to Christianity, whose satisfaction and glory is in such things, which ought to be their shame and Confusion, whose whole life is a homage to their Appetites and Senses, *Quorum Deus venerat est*; and therefore whose end is destruction; because having no relish, but for earthly things, *Terrena sapientes*, they forsake the way of the Cross, and seek none of those holy dispositions, thro' which alone they can be partakers in the general Redemption.

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But as for such as are happily come to the Cross, by those ways, by which it is to be found, they must be careful to take it up, notwithstanding all its weight and uneasiness, they must take it up with all the Nails, that accompany it, and remember its place is Mount *Calvary*, a place of Suffering. 'Tis impossible for any to take up the Cross, but they must feel both its Weight and Nails; for since 'tis a Contradiction to all that is Corrupt within, to the Flesh and the World, and these cannot be subdu'd, but they will ever be making their attempts upon us, and Nature will be nature still, there can be no going under the Cross, but it must be with violence to our Inclinations. And in this, what Strugglings and Conflicts! what uneasiness and repining of Nature, to lie under a perpetual check, as to what is most agreeable to it; and this, amidst so many Solicitations to provoke it, with the Authority of Example to push it on! This is the Cross, eve-

ry virtuous Christian is to bear, as long as he lives, and happy are all those that find it; that find it, I say, in its uneasiness and weight; 'tis the best argument of their going in the right way; 'tis the most convincing Proof of their dwelling on Mount Calvary; and what better hopes of arriving at length to a Crown, than thus, having found the Cross, to take it up and follow Him, who has expressly commanded us to do so, and left us his Example for our Rule? This Cross, O Jesus, may I ever find, I offer my Shoulders for its weight, and my Flesh to be pierced by its Nails. May Nature have ever this cause to mourn in me; thy words are a sufficient comfort to ballance all the trouble, in the assurance thou hast given me from thy sacred mouth, *Blessed are they that mourn.* It being likewise the day of *S. Alexander, Eventius, Theodulus* and *Juvenalis*, who in the beginning of the second Century, gave their lives a Sacrifice to Christ, ho-ly

nor thele Martyrs, who teach thee to take up thy Cross and Suffer: Pray, thou may'st learn from their Example, and resolve to give proof of thy being a true Disciple, in going under whatever part of the Cross is at present on thy Shoulders, with the Patience and Humility of the Cross.

S. Monica. M A Y IV.

I. **M**Other of *S. Augustin*, who seeing him unhappily falln into the Heresie of the *Manichees*, ceas'd not by continual Prayers and Tears to solicit Heaven in behalf of her Son, that he might again return to the Truth: for this end she follow'd him from *Africa* to *Milan*, where by the means of *S. Ambrose*, he was deliver'd from his Errors, and prepared for becoming a great Light in Christ's Church. Give thanks for this Mercy shew'd to the Mother and the Son, and beseech God to inspire all Parents with this

Charity, in all the Misfortunes and Errors of their Children. Vexation is in this case unprofitable, and Complaints are fruitless; but to importune Heaven by Prayers, Tears and Alms, is the most assured way of obliging the Father of Mercy to their assistance, from whom alone their help must come. They may justly hope, the Children of constant and fervent Prayers will never perish; and therefore, as those Parents, who being witnesses of variety of disorders in their Children, sit still in a kind of unconcern, without more than ordinary application to Heaven for remedy, shew they have neither bowels of Compassion nor a due sense of Eternity; so all those, who follow S. Monica's steps, in sparing no pains or trouble, nor omitting any occasion, that is, likely to contribute to their Children's good, are to be honour'd in their Misfortunes, and have this certain comfort, that their Labor will not be lost, and that if it has not the effect they desire, yet it will
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be the encrease of their own Crown.

2. One constant Practice of S. *Monica*, mentioned by S. *Augustin* in his Confessions, was daily to assist at the Altar of God, from whence she knew was dispensed that Victim, by which was cancell'd the Hand-writing against us: In this and other holy Exercises of Piety and Charity she spent the years of her Widowhood, and at length in her return to *Africa*, seiz'd by a violent Feaver, she was disappointed in that Journey, but began a better to Heaven, to which God call'd her in the Year 389. Pray for all Widows, that whatever liberty they have, in being disengag'd from worldly ties, they may improve to the benefit of their Souls, by being more constant in all the exercises of Religion, and especially in that of assisting daily, if in their power, before the Altar of God. This good Example is due from their State, for their own good and the edification of others: whatever thy condition be, endeavour to imitate it.

'tis good to follow the Example of so great a Saint ; See then , that Sloth and vain pretexts be not thy hindrance, and heartily lament all past neglects. Be careful not to lose this day at least ; beg grace to be deliver'd from all disorders , and extend thy charity to all that are engag'd in Vice or Error.

MAY VI.

S. John, *ante portam Latinam.*

THis Feast is in Memory of that Day, when S. John Evangelist, as is related by *Tertulian*, &c. being sent Prisoner from *Ephesus* to *Rome* , was by Order of *Domitian* put into a Caldron of boiling Oil, in which being miraculously preserved, he came forth more lively and vigorous. Adore the goodnels of God in the wonderful preservation of his Servants under these Trials. Beg for the assistance of the same hand in all thy troubles : Consider how great is thy daily want,
and

and let the fervor of thy Petitions be proportion'd to thy Necessity. Thou art not to expect Miracles for thy deliverance; the ordinary Help, which God offers to all that duly seek it, is sufficient, if thou neglect it not. Learn therefore from this Apostle, how to suffer: Labor to keep up thy Spirit under all Oppression: Impatience and immoderate Grief are unbecoming a Christian: Sink down no farther under any weight, than true Humility carries thee; endeavour to suppress all other Grief, except only for thy Sins; if thou canst follow this method, Sickness may wast thy Body, Malice may injure thy Reputation, and Misfortunes thy Estate; but thy Soul will be purified in this 'twill arise more lively and vigorous from under its oppressions.

S. Stanislaus. MAY VII.

Bishop of Cracovia in Poland, watchful in all his Pastoral duties, and particularly remarkable for his extraordinary Charity to the Poor: He zealously reprov'd the vicious Life of his King, who not bearing this effect of his Charity, first endeavoured to ruin his Reputation, by accusing him of Injustice in a general Assembly of the Nation; but being in this disappointed, he afterwards with his own hand murder'd him at the Altar, where this holy Prelate fell a Sacrifice of Charity and Truth. 1. Pray for all Bishops in Christ's Church, that, like this Prelate, they may faithfully discharge all Pastoral Duties: That with a Christian zeal they may labor to suppress all Scandals, and not be aw'd by any Authority into a connivance of Vice. The wickedness of Great ones carries the strongest Infection with it; and tho' there be

be danger in standing against it, yet 'tis a danger that is most honorable, and having Justice and Duty on its side, cannot be declin'd by Pastors, but by being false to their Charge, and forfeiting the Trust they have undertaken. See, how far this falls within thy Province; to condemn Vice is not a Usurpation in any Christian, in regard of Inferiors or Equals; thou hast generally courage enough to assert thy own right; shew as much in the cause of Christ and his Gospel: and if thou art call'd Bold and Presumptuous, there's no blemish in such censures; 'tis better being thus reputed by Men, than venture being condemn'd by God of cowardice and uncharitable silence.

2. Pray for Patience in all Reproaches and false Accusations : thou mayst not meet with such wherein thy Life's concern'd ; but thou canst not escape those, which tho' in a lower degree, yet lessen something of that reputation, thou wouldst willingly have with Men.

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Learn rather to slight, than be disturb'd at these; be not Sollicitous in making unnecessary vindications; but with content, offer so much of thy self a Sacrifice to God. Thou hast but a poor stock of Humility and Patience, if thou canst not bear these Trials without putting all into disorder. It being also the day of S. *John of Beverley* Archbishop of *York* under *Coenredus* King of the *Northumbers*, An 721: eminent for his great virtues: Pray for thy Country, that God would please to stretch forth his hand of mercy over it, enlighten it with his H. Spirit and replenish it with heavenly blessings, that forsaking the ways of iniquity, it may be Zealous for all Justice and Truth.

M A Y VIII.

Apparition of S. Michael.

A Day in memory of a famous Apparition of S. *Michael* the Arch-

Archangel on mount *Garganus* about the Year 536. Give thanks to God for that Glory, which the Angels enjoy : joyn with them in adoring thy Creator, and falling down before the Lamb, which sits on the Throne ; acknowledge their Praises to be justly due, rejoyce, that God is worthily prais'd by them, and lament the unworthy performance of that part, which belongs to thee. 2. Give thanks for the Fidelity of St. *Michael* and the other Angels in resisting the Dragon, and for the victory they gain'd : Pray for a like Fidelity, as often as thou shalt be assaulted by that powerful enemy, and beseech God, that in all temptations, his holy Angels may stand by thee. If those pure Spirits, who had none to tempt them, fell from heaven, how ought Man to fear, who is compass'd with a Body of sin and has the world and hell against him ? What will become of us, O Lord, if thou strengthen'st not our hearts by thy

34 S. Gregory Nazianzen.

thy grace, and fightest not for us!
Help us, O God, or we Perish.

M A Y IX.

S. Gregory Nazianzen.

BOrn in *Cappadocia*, and eminent for his great Virtue and Learning, was made Bishop of *Nazianzum* in *Asia*, and afterwards call'd to the Charge of the Church of *Constantinople*, where by his Zealous Labors having purg'd that people from *Arianism* and other prevailing Errors of that Time, instead of meeting with Peace to reward his Charity, he found himself in the midst of many Adversaries, such as Discontent and Envy had rais'd against him. Wherefore, observing that upon his account the Peace of the Eastern Church, was disturb'd, for the preventing of greater mischiefs, he returned to *Nazianzum*, and having committed the care of that Flock to the hands of a Faithful Pastor, in the retirement of a Ma-

Monastic life he ended his Days *An.*
396. 1. Pray for all the Prelates
and Pastors of Christ's Church, that
with the Zeal of this holy Man
they may be watchful in all the
concerns of their Flock, for the en-
couragement of Virtue and Truth,
and suppressing of whatever is
contrary to the Gospel. 2. Pray
for thy self, that being assisted by
the Divine Grace, thou may'st be
Faithful in thy Charge, whatever
it be. And remember not to be
surpris'd, if wholly taken up in
the obligations of thy State, thou
meet'st with opposition: 'tis what
is to be expected from the Envy
of some, or the Weakness and In-
discretion of others. The World
is either so Foolish or Wicked, as to
give better quarter to those that do
Ill, than to the Zealous and upright
Christian; but he ought rather re-
joyce, than be discourag'd by such
oppositions. Learn to practise this
Lesson; and in the midst of clamors
go on unconcern'd, without en-
gaging in contention; and never
yield, but when a more Public
Good requires it. MAY

M A Y. X.

S. Antoninus.

Born at *Florence*, and at the Age of Sixteen entring into S. *Dominic's* Order, his great care was to be always employ'd, and therefore allowing only so much time to sleep as was necessary for the relief of his spirits, all the rest was divid'd betwixt Praying, Reading and Writing: This his Christian industry was Accompanied with the constant exercises of Humility and Mortification. And being thus distinguish'd by his great Vertue and Learning, he was call'd forth by the See *Apostolic*, and oblig'd to undertake the charge of the Church of *Florence*. In which by his wonderful Charity and Zeal, having satisfied all the Duties of a Good Pastor, he died in the year, 1459. Pray for all the Bishops in God's Church, that this Example may be their Rule: Pray for all Ecclesiastics, that

that having undertaken a Laborious Charge, they may not seek rest and ease. Idleness is not justifiable in any Christian State, but tis Intolerable in a Church-man. If such an one loves his Bed and declines the business of his Profession, tis no rash judgment to entertain an ill opinion of him, but what he must Answer for, who gives too much ground for this Censure. Consider thy own Circumstances and endeavor, that the Devil never find thee idle. Give not more time to thy Bed, than is reasonable, and let not thy Inclination be consulted, to know when tis time to rise. This seems to be a point inconsiderable, and yet very much depends on it, since by this, one may guess at the Management of the whole life; the industry or sloth of this first act generally going thro' all the actions of the day. Avoid, as far as is consistent with thy State, all Idle Meetings; these are the first steps to many evils; there may be pretext enough to carry thee to
 • them;

them ; but is it not a reflection on men of Sense and Parts to stand in need of such helps ? How many other ways might they be better employ'd or diverted, would they consult better Advisers than Sloth and Inclination ? And if there happens to be some Mortification in it, who can pretend to a Christian life without it ? Pray for the Grace of God and his Holy Spirit, that both in Business and Recreation these may be thy Guides.

It being also the day of S. *Gordianus* and *Epimachus*, Martyrs under *Julian* the *Apostate* ; the Former a Judge, who being to Condemn *Januarius* a Priest for his Faith in Christ, was by him Instructed in the same Faith, and being Baptiz'd with above Fifty more of his Family, was afterwards put to Death, and his Body Buried by the Christians in one Tomb with the Relics of S. *Epimachus*, which had been then brought from *Alexandria*, where he suffered a Glorious Martyrdom by Fire. Pray for all that

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are in Affliction, and in Particular for those that suffer for their Faith, that with Christian Patience they may go thro' all Trials. Pray for thy self, that in Troubles and Oppressions, thou may'st shew so much Moderation and Meekness, as even to gain thy Adversaries, and overcome evil with Good.

M A Y XII.

SS. *Nereus; Achilleus, Domitilla*
and *Pancratius*.

TH E Two First were *Eunuchs* of *Flavia Domitilla*, and Baptiz'd with her by S. *Peter*, who having been Banish'd, and in many torments, with great constancy, protested they would never sacrifice to Idols, were afterwards beheaded. *Domitilla* having suffer'd great extremities in a long Confinement, under *Trajan*, was burnt with two other Companions, in her Chamber, which the Judge commanded to be set on fire, *Pancra-*
tius.

tius at the age of Fourteen, having been Baptiz'd by the Bishop of *Rome*, and accus'd for his Faith in Christ, with a manly courage refusing to sacrifice to Idols, was put to death under *Diocletian*. See how Persons of all Ages, Sexs and Conditions teach thee to suffer and shew thee the way to a Crown. If in Patience they possess'd their Souls and God, is not Impatience the way to lose both? Whilst thou honour'st then these Martyrs, renounce not their Example; Pray for Constancy and Patience under all Trials: there's no need of the Executioner's hand; for in every trouble, which befalls thee, thou art call'd to the exercise of these virtues. Take care then not to be easily provok'd and mov'd to Passion; let not ordinary accidents put thee into disorder: the Steddiness of a Christian spirit demands this of thee; and under greater troubles, use all endeavours to keep up thy Spirits; Pray, Read, Advice and see, thou lay not thy heart open.

and *Pancratius*. M A Y XII. 41
open to thy Enemy, by indulging
thy self in melancholy amusements.
Resolve rather to struggle with all
difficulties; remember, thou art in
the field of Battle, a Place not to
sit down and mourn, but to fight;
fight then with courage, arm thy
self with Faith and Hope in God; God
is looking on and Heaven waiting
to crown the Conquerers with bliss.
And everlasting Rest is to be the re-
compence of those, who with pa-
tience go thro' these temporal evils.

S. Boniface. M A Y XIV.

A *Roman Citizen*, who having
liv'd wickedly for some time
with *Aglæ*, was afterwards so sen-
sibly touch'd with the horror of
his Crimes, that he not only quit-
ted the Occasion of his sin, but left
the *City* too, and endeavour'd to
make the best satisfaction he could,
by visiting those, who were im-
prison'd for their Faith, encour-
aging them in their Sufferings and
burying the Bodies of such as
were

were put to death : for which being apprehended at *Tarsus* , he was put to most cruel Torments, in all which no other voice of his was heard, than , I give thee thanks, O Jesus, Son of the living God ; and being afterwards beheaded he thus finish'd a happy Penance and Martyrdom : Pray for all those, who live engag'd in a sinful State, that being truly sensible of their wickedness, they may sincerely repent and forsake both it and the occasions of it, and do Penance for their Sins. All these are link'd to the Devil with the strongest Chains, and stand in need of a very powerful Grace to disengage themselves ; Have compassion on them, and shew thy Charity, not only in a short Petition this day, but by daily importuning Heaven for their deliverance : Why should so many perish, so many Members of the same Body with thee, without thy endeavours for their Relief ? Beg therefore for a sincere Repentance. 'Tis not enough for them

them to be sometimes touch'd with Grief, and sometimes confess : This grief is not sincere, except they fly from the occasion of their Sin, and bring forth worthy fruits of Penance ; without this, repeated Absolutions are fruitless, and only serve to add the Guilt of Sacriledg to their repeated Crimes. They need not visit Martyrs, but are so far to undertake to be Martyrs themselves, as to suffer all the uneasiness and inconveniencies of a Separation. In this there will be violence to corrupt Affections, and Nature will murmur, being divorc'd from its wonted Satisfaction. But what then ? Let it murmur on, and even waite it self with grief : This grief submitted to in punishment, of past enjoyments, is but a just Penance, and a sure means of making Atonement for all Offences : and 'twill not be thought too much, if there be but a true detestation of the Sin. The same method is to be observ'd in all other Crimes, as of unjust Gain, and all

all unlawful Engagements of Company, Gaming, &c. In which, if the occasions be not forsaken, 'tis in vain to Confess the sins, and make offers to amend. Consider, if thou art any ways concern'd, take good Advice, and heartily pray for grace, that thou mayst separate thy self from all that, which otherwise will be thy eternal separation from thy God.

S. Ubaldu. M A Y XVI.

A Canon Regular and Bishop of *Eugubium* in *Umbria*, eminent for his great Charity in disposing of his whole Patrimony to the Poor; and Relieving such as were possessed with unclean Spirits, and in the exact discharge of all his Pastoral duties. *Ann.* 1128: 1. Pray for all the Pastors of the Church, that they may carefully watch over their Flock, and be Examples to them in all Holiness and Virtue. 2. Pray, thou mayst be Faithful in thy Charge, whatever it be. There is

no

no State, but what has many obligations on it, and to be careless in them, is to be wanting to Justice. This is a point, in which all Christians ought to examine themselves, as often as they think of making their Peace with God, otherwise they may unthinkingly live on under the guilt of great sins, go with these to the Sacraments, and have nothing at the end to trust to, but the unsafe Plea of Ignorance or Inadvertency, which will scarce be allow'd in such cases, which by the obligation of their State they are bound to know. 3. Pray for all those, who are possess'd with unclean Spirits; their great misery demands thy Charity for their deliverance. And if thou art molested with this troublesome Enemy, Pray for help; be watchful in avoiding his Snares. His assaults may cause great disquiets, but cannot hurt thee, except thou open'st thy heart to him. Beseech God to strengthen thee by his Holy Spirit; Infirmary amidst continual dangers can be no other way secure. S.

S. *Venantius*. M A Y XVIII.

A Youth of fifteen Years of *Camerinum* in Italy, who being accused under *Decius* the Emperor, for his Faith in Christ, suffer'd many Martyrdoms, being scourg'd, hung up by the Heels over Smoke, cast upon a Dunghil, with his Teeth beaten out and his Jaws broken, expos'd to Lions, dragg'd with Horses, thrown off a Rock, and at length beheaded, with many others, who mov'd by that Divine Power, which visibly appear'd in his protection, had believ'd in Christ. 1. Pray for all those, who throughout the World Suffer for their Faith, for Truth, or for Justice. 2. Pray for all of both Sexes, who at the age of this Martyr, being charm'd with the Follies and Vanities of the World, are solicitous to please themselves, but forget God. 'Tis an afflicting thought, to consider the great corruption of Youth; how early a Knowledge they have of Evil, and how ripe they

they are for Vice. 'Tis the Parent's care to prevent this Mischief, by sweetly inspiring them with good Principles, by teaching them the art of employing themselves, of loving Business and Home. Reasonable Diversions are not to be denied them, but care is to be taken, they grow not too much in love with them. To feed upon that, which is only design'd for Sawce, will insensibly bring a very ill habit of Body, and there must needs follow Distempers upon such indiscreet management. When diversions are allow'd as an encouragement to Duty, they are very commendable and have a very good effect; but shew me the Person, that is Fond of idle Conversation, loves Gaming, Plays, Romances, Entertainments, ill hours, is averse to all employment, to the methods of good Discipline to whatever is Serious and Moderate; I need not fear to say, such an one is in the high-way to ruin. It must be therefore the care of Parents discreetly to moderate
such

such inclinations, and by easy self-denials insensibly lead them to the practice of overcoming themselves; this is to lay in them the first seeds of Martyrdom, and teach them to be Christians. 3. Pray for Patience and Courage for thy self in all Difficulties and Troubles; and let the great sufferings of this Martyr in his tender years be a confusion to thee, that thou yet understand'st so little, what it is to suffer with Patience.

S. Peter Celestin. M A Y XIX.

A Servant of God, who in solitude sought security against the dangers of his youthful years; and having liv'd there a long time in the exercise of Prayer and Mortification, he was call'd forth to undertake the Charge of the Apostolic See, in which he wholly applied himself to perform the duties of a Good Pastor; but finding the infinit cares of that Fun-

Function to be hindrance to his
accustom'd Recollection, he re-
nounc'd that Dignity and return'd
to his Hermitage, where, eminent
in all virtues, he died *An*, 1296.
Pray for all those, who are engag'd
in the Public concerns of the
Church, that in their Solitude for
others, they be not wanting in that
Charity, which is due to them-
selves. This Charity is due to
them from the Flock, who receive
the benefit of their care. Pray for
thy self, and see, that no Excess
of worldly Solitude so take up
thy heart and thoughts, as to rob
thy Soul of that care, which is ne-
cessary for its eternal good. Thou
may it have variety of business,
but remember the business of Eter-
nity is thy greatest, and ought to
take place of all the rest: If for
this, thou art forc'd to be want-
ing to some others, thou wilt be
no looser at the end: but who can
promise this, if thou neglectest
Heaven for Earth? And now if
Business is to be laid by, which is

a hindrance to thy Spiritual duties, what thinkest thou of unlawful employments, which are inconsistent with them? What of that perpetual dissipation of mind occasioned by unnecessary thrusting thy self into the Affairs of others, thro' thy busie Temper; by thy Pride, Vanity, and immoderate Diversifements? Take care to remove all such Distractions. The Rule of the Gospel is to forsake all for Christ. In some cases this may be only Counsel; but 'tis a Command as to all that, which hinders thee from being a good Christian.

It being the day of *S. Pudentina*, a Roman Virgin, who, with her Sister *Praxedes*, selling her Patrimony, divided it amongst the Poor, and wholly applied themselves to Fasting and Prayer, and making their House an Oratory, had the blessing of Heaven in the conversion of ninety six of their Family, who were baptized by *Pius*, then Chief Bishop; and in these Exercises of Piety *Pudentina*

na died in the Second Century under *Antonius* the Emperor. Pray for the reviving this Primitive Spirit amongst Christians: How many are now blessed with plentiful Fortunes, and how very few employ them in this Christian way! All these have fair opportunities of rendering themselves Great before God, and the Greatness they generally seek, is that of the World: Thus they themselves are admired here; but how many can they shew, that are brought to the knowledge of God by their Example? Pray for remedy for this universal abuse, and for thy self take a better way, that thou mayest be able to give another sort of account of all that God has given thee.

It being also the day of S. *Dunstan*, who after many Years of a severe Monastic Life, was first made Bishop of *Worcester*, and afterwards of *Canterbury*, by King *Edgar*; where, having discharged his duty to his Flock, he made a

52 *S. Bernardinus. MAY XX.*

happy end in the Year 988. Pray for all the Bishops of God's Church, and in particular for those in thy Country : Pray for all the People, that Virtue and Truth may be established amongst them ; that before all things they may seek the Kingdom of God and its Justice. If thou desirest their good , let them not want thy Charity.

S. Bernardinus. MAY XX.

A Holy man , who having employed the Years of his Youth in Exercises of Piety, put himself into a Hospital, amongst the number of those, who were to take care of the Sick, where he satisfied all the Duties of that Place with a wonderful Charity , and in the practice of great Mortification, and declared his aversion, so much against whatever favored of Impurity, that none dar'd speak an undecent word in his presence. He afterwards entered into the Order of *S. Francis*, where endeavouring to out-go all in Humility, and

other Exercises of a Religious life; and by his zealous Preaching to reclaim the World from Vice, he ended his days in the Year 1444.

1. Learn from this Servant of God to shew thy Charity to the Sick, as occasion shall offer; there are many ways, in which thou mayest bring them comfort: and if at any time their weakness proves a trial of thy Patience, see thou be not wanting in it; bearing with the infirmities of the miserable, is a sure means of finding Mercy with God. Pray daily for all that are thus visited by the hand of God with distempers of Mind or Body, especially for the Poor, who are destitute of Help, that Heaven will be their Comfort, and mercifully supply their wants. Pray for all, who are now in their agony, that God and his holy Angels will stand by them, and fit them for a happy end; Repeat this Petition every day, that thou mayest find the effects of the like Charity, when it comes to thy

turn. 2. Learn something of his Zeal in prudently making war against Vice, and in particular discountenancing whatever entrenches upon Chastity. *S. Paul* commands thee to avoid all Filthy communication, and that no undecent word should be so much as named amongst Christians. Be exact even to a niceness, in observing this Precept. Take not the liberty even of Relating any matter of Fact touching this Subject; for however thou mayest cover it in a clean dress, yet 'tis Poyson still, and carries infection with it; 'tis by this Indiscretion young People are brought to an early Knowledge of what they cannot know too late, and it will be thy unhappinels, if thou art their Teacher. Carefully avoid all Exprellions, which carrying a double sense, are as poysonous, as any others, that are more barefac'd, and therefore are such, as no Pious Christian can tolerate in himself, or others in his care, without renouncing that Purity, which
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the Gospel requires, and evidently hazarding his Salvation. For whatever innocence he may pretend to, in meaning no harm: yet 'tis certain, there can be no Innocence join'd with such corruption: Can there be a clean heart in one, that is pleased with what is so Contagious? Can there be Innocence in being the Devil's Instrument, and conveying Poyson into others Souls, which still penetrates deeper, the more wit it carries with it? There can be no Innocence, where there is so little regard to Chastity, which has no dispensation for what is either Scandalous, or so immediately leading to sin. All such Discourse therefore and Expressions are a breach of the Commandments, and contrary to the Gospel, and must be renounced by as many, as pretend to be Christians. Make resolutions upon this matter for thy self; discourage all such pernicious practices in others, and Pray for all those, who place their diversion in what is so serviceable to the Devil.

M A Y XXV.

S. Mary Magdalen de Pazzi.

1. **A** Holy Virgin born at *Florence*, who, bred up to Piety, took the Habit of the Carmelite Nuns, amongst whom she was an Example of all Virtues ; wonderful in her Mortifications, in her Humility and Purity, and above all, in the Love of God. Pray for all the Religious of that Order, that they may follow the steps of this holy Virgin: Pray for thy self, that thy Soul may be enrich'd with these Virtues. Mortification, Humility, Purity and the Love of God are not to be confin'd to *Monasteries* ; as many Souls as are to be saved, are to be saved by these. If thy Circumstances will not permit the practice of them in the same degree, come up as near them as thou canst. Hast not thou frequent occasions to exercise thy Humility and selfdenial? There are more of these in the World, than in Cloysters ; Be not then

then too Nice or Affraid of Hurting thy self, but embrace them willingly, which must be undergone, whether thou wilt or no: Why shouldest thou, by thy sloth or impatience, lose the opportunities put into thy hands, which if rightly managed, might be the purchase of Heaven? Pray for Discretion and a better Spirit; and since thou art to be Humbled and Mortified, let it be in such a way, that God may accept it; thus, by Christian Industry, amidst the confusions of the world, thou mayest out-go those, who are retired from it.

2. Having been thus train'd up in the practice of all Christian virtues, God was pleased to change her Exercise, permitting her to be assaulted with Variety of very troublesome temptations, and for her greater Trial, he seemed to have withdrawn himself from her, leaving her dry, and desolate, and comfortless, so that having no sense of Devotion, her Prayers

were no relief to her Soul ; and this was the most severe of all Temptations, that perplexed her mind, having reason to apprehend, that God had forsaken her in the day of affliction, when she was in greatest want of his help. But tho' this time of barrenness lasted for some Years, yet she continued Faithful still, omitting nothing of her usual Prayers, however fruitless they seemed to her, but ever humbled herself more, and with wonderful patience waited for the return of heavenly light and comfort. Take here a good lesson from this Saint, and learn what to do, whenever God shall seem to hide his face from thee : lose not courage in the time of interior driness and desolation, give not ear to any suggestions, by which the Devil will endeavour to perswade thee, that thy Prayers are to no purpose, that God has hardned thy heart and forsaken thee : these and many other snares he will lay before thee, sometimes soliciting thee to seek
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human and even sensual comforts, and other times tempting thee to Infidelity : but remember never to believe him ; resolve against all other relief, but that of Heaven ; open thy Soul to thy Ghostly Father and confer often with him, harken not to thy own Fears, which in time of darkness, are very deceitful and unsafe Guides, but in the Spirit of obedience, follow better advice, and in this be resolute, tho' with contradiction to all thy own thoughts ; for being in this disorder, thy greatest danger is from thy self. Be constant in thy Devotions and other Spiritual duties, as thou art directed. Humble thy self daily more and more under the hand of God ; confess thy self unworthy of his favours ; but do this, not with anxiety and dejection, but raised up with hope ; and if thus thou preservest still a confidence in Heaven, if thou perseverest Humble and Patient, thou mayest be assured ; that God is near thee, and that thy present

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Humility and Patience are as acceptable to God, as thy most lively and sensible devotion at other times, and will at the end meet with a most plentiful reward in the overflowing of Heavenly comforts.

3. Her Charity was great to all, particularly to the Sick ; but what mov'd her to the greatest compassion was the miserable condition of Infidels and Sinners, whose unhappiness she daily lamented, offering her self to suffer all extremities for the obtaining light and grace for them. Some years before her death, finding her former darkness now succeeded by excess of heavenly sweetness, she with great courage rencunc'd it all, acknowledging her self unworthy of it, and often expressing a desire of Suffering, rather than enjoying such comforts: at length, exhausted by a tedious and violent Sickness, she surrendered her Soul into the hands of her Spouse in the Year 1607. Pray for all
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in distress, but above all, have compassion on those infinit numbers, through-out the World, who, by Infidelity or Vice, are out of the way of Salvation; Think of their misery seriously, and see, if it deserves not daily thy Prayers and Tears; and if by Alms, Humiliation and self-denial thou wouldst endeavour to turn God's anger from them, and implore his mercy, would it not be a great Charity? I wish all Religious of both Sexes, in their retirement, would follow the Charitable Example of this Saint, and that all Priests, as often as they go to the Altar, would be mindful of all these unhappy Souls, who go astray, that they may become living Members of Christ's Mystical Body, that being thus united to their Head, they may be quickned by his Spirit, and influenced by his Grace.

It being the day of *S. Urban*, Who in the beginning of the Third Century was Bishop of *Rome*, and put to death under *Severus* the Emperor

Emperor; Pray for the present Bishop of that See, that being assisted with Grace, according to the greatness of his Charge, he may be watchful in all the concerns of his Flock.

It being likewise the day of *S. Adelmus*, Bishop of *Shirburn*, which See was afterwards translated to *Salisbury*, a Man eminent in Virtue and Learning about the year 719. Pray for thy Country, that God would take off his Scourges from it, and visit it with Mercy.

S. Philip Neri. M A Y XXVI.

BORN at *Florence*, having employed his Youth in the Study of Learning and Virtue, dedicated himself wholly to the Service of God in Prayer and Fasting, and being made Priest, his whole concern was for the Salvation of Souls, shewing a wonderful Zeal in the discharge of every part of his Function, in which he spent himself

self for their eternal good. And that he might more plentifully provide them with all necessary helps, he instituted the Congregation of *Oratorians*, whose whole business was by Praying and Preaching to instruct the Faithful in the way of Salvation. Having lived many years in the practice of this great Charity and wonderful Humility, and received many extraordinary favors from Heaven, bequeathing his Spirit to his Children, he died in the Year 1595. Pray for all the Fathers of this Congregation, that they may ever preserve amongst them the Spirit of their Founder, for the good of many. Pray for all Priests, that they may perform all their Functions with the Decency and Devotion of this Saint, that they may be laborious in Preaching and Instructing, zealous for the Salvation of their Flock, charitable to the distressed, and Examples of Humility to all. Pray for thy self, that thou mayest be Faithful in thy duties, first as a Christian, and then

then as thy Particular state requires, whether as Husband, Wife, Parent, Superior, Child, Servant, &c. all Conditions have particular Obligations; thou art bound to know, what belongs to thee. And remember, if thou hast any under thy care, 'tis thy duty to see they want no Instruction. If they are Negligent, thou must be watchful and spur them on, otherwise their Neglects will be charged on thee.

It being likewise the day of S. *Eleutherius* Bishop of *Rome*, who in the Year 202. Sent *Damianus* and *Fugatius* into *Britanny*, by whom King *Lucius* and his People were converted to the Christian Faith: as also the day of S. *Augustin* the Monk, and First Bishop of *Canterbury*, who in the Year 602, was sent by *Pope Gregory* the Great to convert the *English* from *Paganism*, and from whom *Ethelbert* then King of *Kent* received the Faith: Give thanks to Heaven for his repeated mercy, and double thy Prayers this day

to

S. John. M A Y XXVII. 63

to Almighty God, for the opening the Treasures of his Grace upon this Nation. Lament the General decay of Religion and Piety. Beseech God to send forth his Light, to Enlighten all those, that sit in Darkneſs, that all Blindneſs and Obſtinacy being removed, every Soul may walk in his Truth. Beg that the love of Virtue may be joynd to the profeſſion of Truth, and that a Holy Faith may in none be corrupted by a Vicious life.

S. John. M A Y XXVII.

Biſhop of *Rome*, who for his zeal in oppoſing the *Arian Hereſy*, was by order of *Theodoricus* a great Abettor of it, thrown into Priſon, where the Filth of the place, and want of Neceſſaries, within a few days, put an end to his Suffering, *An. 526.* Pray for the preſent Biſhop of that See, that he may be charitably ſollicitous for all thoſe, who

who, thro' Error or Infidelity are out of the Church, and Zealous in reforming the abuses of the Members of it. And for thy self, see, that being a Believer in Profession, thou be not an Infidel in practice. Let not the World or Custom be thy Rule, but the Gospel. This is a Rock, which cannot fail, and nothing else can support a Building to eternity. Consider this and Pray; for great Grace is necessary to understand it, and much greater to put it in execution.

It being likewise the day of S. Bede, who lived soon after the conversion of the *English* to the Christian Faith; and Eminent for his great Virtue and Learning, after many Years of an Exemplar Piety in a Monastic life, Died in the Year 733. Pray for thy Country, that it may be establish'd in the Truth of the Gospel, that all may be united in Faith and Charity and become one Body, even that Body of which Christ Jesus is the Head.

S. Germanus. MAY XXVIII.

Bishop of *Paris* some few years before the Conversion of *England* to the Christian Faith; he was a great Prelate, eminent for his extraordinary Charity to the Poor, and for many Miracles, which God was pleased to work by his hands: he has place in the *Sacrum* Missal; Wherefore Pray this day for all, who have the Pastoral Charge, that being Faithful in their Duty, they may likewise follow the charitable Example of this Bishop, in making their Revenues to be the Stock of the Poor, and not the Support of profuseness, in great Tables, unnecessary State, &c. Pray for thy self and remember, that Charity belongs to the Laity too. Thou may'st easily answer for all that is laid out in Necessaries for thy self and Family: But consider, how much thou expendest, which cannot be brought under

68 S. Felix. M A Y XXX.

under this head : if thou wilt not believe those, who tell thee, this is defrauding the Poor ; yet, I fear, at the last hour thou wilt acknowledge all this to be lost, by which thou mightst have laid up Treasures in Heaven. Learn better management, so to prevent the terror of such afflicting Thoughts, and purchase Happiness, by what Providence has put into thy hands for this end.

S. Felix. M A Y XXX.

-Bishop of *Rome* in the time of the Emperor *Aurelianus*, and put to death for the Christian Faith. *An. 275.* Pray for the present Bishop of that See, that he may be divinely assisted with all necessary helps, for satisfying the Duties of his Charge. Pray for all that suffer for their Faith, that God would be their Comfort and Support. Pray for Patience for thy self in all Troubles: Every day brings its Trials ; be
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S. Petronilla. M A Y XXXI. 69

not overcome by little ones, and prepare for greater. To suffer with Humility and Patience, is the disposition of a Martyr; This thou art to Pray for on the day of Martyrs, and be solicitous to practise something of it; for why should thy Life be a contradiction to thy Prayers?

S. Petronilla. M A Y XXXI.

DAughter of *S. Peter* the Apostle, who having refus'd the Marriage of a Noble *Roman*, and being afterwards press'd to accept it, desired three days to consider upon the Proposal, and having employed this time in Prayer and Fasting, on the third day she gave up her Soul to God. Pray for all in the State of Virginity, that God would secure them against all Snares both of the Devil and of Men; and that in all Proposals of changing their Condition, they would conclude of nothing, without

out having first consulted Heaven in Fasting and Prayer. Every thing a Christian do's, ought to be begun in the Name of our Lord Jesus Christ, because in every thing, he stands in need of his Blessing and Help: And this ought to be more solemnly done in whatever business he undertakes for life, in the obtaining his Direction and Grace, and preventing Misfortunes, which otherwise might be the just punishment of his Rashness. A Married State is attended with such variety of Difficulties, not only as to the solicitous part, but in necessary Compliances, in bearing and forbearing, in unavoidable Mortifications, and almost endless Self-denials, that if it be not accompanied with a powerful Grace to sweeten and make them easy, the distraction of Passion and Trouble will keep up a perpetual War, to the neglect of the great Duties of that State, and of many others that belong to God and their own Souls: And therefore I do not wonder, it
 130 proves

proves so unhappy to so many, whilst very few make due preparations for this Sacrament, but leave the whole management to some Passion or other, and take little care of calling in God to their Assistance.

It being now the last day of the Month, see to make a good conclusion of it, by hearty Thanksgiving for all benefits receiv'd, and sincere Contrition for all Sins; and if any sort of Restitution be due either of Goods, or Good name, resolve upon satisfying all kinds of Debts.

J U N E.

J U N E I.

BEgin the Month by a hearty Oblation of thy self, and all under thy Care to Almighty God; Beg his Blessing and Protection; Ask

72 SS. *Marcellinus, Peter, &c.*

Ask grace for the amendment of past Failings, and let the Consideration of these put thee upon serious Resolutions of being more watchful, and effectually avoiding such occasions; which have led thee into Sin.

J U N E II.

SS. *Marcellinus, Peter and Erasmus.*

ALL Martyrs under *Diocletian*, An. 293. The first a Priest, the second in minor Orders, an Exorcist, the last a Bishop in *Campania*, who suffered variety of Torments, but with such Patience and Constancy, that great Numbers of Infidels were converted by their Example. Give God thanks for all his Graces and Helps bestowed on these his Servants, and beg heartily for Patience under all Troubles. Humility and Patience are the best Preachers; by these thou hast frequent opportunities
of

of doing good both to the Faithful and Unbelievers. To be easy in resenting small Injuries, to be sharp in reproving ordinary Failings, to be fretful and passionate upon Mistakes or trivial Provocations, is what certainly gives offence to such as are weak, and if they have only a Glimps of Light, is a temptation sufficient to discourage them from making farther enquiry after Truth, and I need not doubt to say, this has been the Occasion of the Miscariage of many and of their having been utterly lost; whilst they Conclude, there can be no Truth there, where in the Professors, they see no Spirit of the Gospel. A like ill Effect, this fretful Humor has on others, who tho' fixt in their Faith, are however by this means kept in that perpetual uneasiness, that they cannot heartily apply themselves to the greater duties of their Soul, which require a sort of interior peace to perform them well; so that being Believers, they are under a great

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Temptation of living like those, who believe not. This is a point I recommend to the Consideration of Parents, Masters and Mistresses; not to discourage them from giving seasonable reproofs, where they are due; but to give them a caution of not being always on the Fret, and making all unhappy, who live under the same Roof with them. 'Tis a Temper so prejudicial to the duties of Religion, in destroying Peace on all sides, that it is scarce tolerable in a Christian; and it being too apt to make those under Subjection, Careless of every thing that is said to them, and to judge all reproof to be nothing but Humor, it is likewise not consistent with Discretion, and therefore ought to be amended. Few are exempt from some degree of this ill Temper, observe thy self, and while thou honourst the Martyrs by their Patience doing good to all, pray for Grace to follow their Example.

S. Bonifac

S. Boniface. J U N E N.

AN *Englishman*, who having re-nounc'd his Inheritance embraced a Monastic Life, and having liv'd for some years in his own Country an Example of all Virtues, compassionating the blindness of his neighbouring Nations, who as yet lay buried in Idolatry, obtained leave to go into *Germany*, where his labors were blessed with the Conversion of infinit Numbers to the Christian Faith, and he was Consecrated the first Bishop of *Mentz*, being the Apostle of that Country. In his old Age going to Preach the Gospel in *Frise-land*, he was there Martyr'd with fifty Companions in the Year 755. Give thanks for the Succels of this Holy Man, in carrying light to those, that sat in darkness: Pray for all those Nations, who know not God, beseech him to raise up some Apostolic Spirits, who may preach

his Name amongst them, and teach them the way to Salvation. Pray for those, who labor in this Function. Pray for all *Pastors*, that being animated with this Spirit of Zeal, they may spend their lives in seeking the lost Sheep. As many as are ignorant of the Truth, as many as know not their Christian Duties, as many as live in a state of Sin, are capable of this Charity; and not only Ecclesiastics, but the Laity too may contribute to their good. Resolve to do thy part by good Example at least, if no more be in thy power: Let none be ignorant, if thou canst help it. This Charity towards others may be thy Salvation, and if thou art wanting in it, especially to those under thy care, will not their Ignorance be the loss of thy Soul?

795
S. Norbert. JUNE VI.

Born in the Dutchy of *Cleves*, and bred up in the Emperor's Court, where his excellent Natural parts made him acceptable to all, and engag'd him in all the Distractions and Liberties of a Court-life. But the Divine grace opening his Eyes to see the Vanity of those Follies, to which, with so much Satisfaction, he had abandon'ded himself, he at once renounc'd them all, and having applied himself to the Study of Virtue, took holy Orders, and sought no other Comfort, but in works of Charity, in rigorous Mortification and frequent Prayer: and after some time founded a Religious Order, from him call'd *Norbertins*: from whence he was call'd forth to be Archbishop of *Magdeburg*, where having discharg'd all the Duties of a good Pastor, eminent in all Virtues, he died in the Year 1134.

'D 3

Pray

Pray for the Religious of his Order, that they may keep up the Spirit of their Founder: Pray for all, that are engag'd in the Vanities, and deceitful Liberties of the World, that God would make them sensible, how contrary such a life is to the Life of Christ and his Gospel, and give them grace to overcome themselves and the World. Happy is that day to Christians, when touch'd with the sense of their Offences, they begin to lament their Misery, and by necessary Self-denials to master those Passions, which have carried them from their Duty. Under such exercises Nature will mourn, but 'tis such mourning, which has the Promise of a Blessing, and will one day be turn'd into Joy: At that day, when short Pleasures and sinful Follies shall begin an unhappy eternity. Examine thy self, see how thy affections stand, resolve upon mortifying whatever Passion leads thee to sin, make choice of the better part, and let no present Satisfaction

SS. *Medardus* and *Gildardus*. 79

factions make thee hazard those, that are Eternal. Pray for all the Bishops and Pastors of Christ's Church, that they may be Faithful in every part of their Charge, and not seek themselves, but God's Honor, and the Good of their Flock.

J U N E VIII.

SS. *Medardus* and *Gildardus*.

TWo Brothers, born at one Birth, and one day made Bishops; the Former of *Soissons*, the other of *Roan*; they were both eminent in all Christian Virtues, and the discharge of their Pastoral Duties, and on the same day of the Month died, about the Year 556, and have place in the *Sarum* Calendar. Pray for all the Bishops of Christ's Church, that by their good Example, they may be as so many Lights to the Faithful, and lead them in the way of Salvation.

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Pray.

80 SS. *Primus* and *Felicianus*.

Pray for all thy Kindred and Relations, that they may all be united, as in Blood, so in Faith and Charity, and in the Hope of meeting in Bliss : if any of them go astray, let them have thy Prayers.

7 U N E IX.

SS. *Primus* and *Felicianus*.

TWO Brothers , who , under *Diocletian*, were apprehended for their Faith in Christ, and after many Torments were beheaded about the Year 315. Pray for all in Persecution for their Faith, that by Patience and Constancy, they may give Testimony of the Truth. Pray for Patience for thy self in all Troubles. He that has overcome Death and Hell could easily deliver us from the evils of this Life; but 'tis more for his Glory, and our advantage to triumph over them by his grace, in suffering them with an humble,
and

S. Barnaby. JUNE XI. 81

and patient mind. Troubles and Persecution separate the Reprobate from Jesus Christ, but they are the means of uniting the Elect more closely to him, by Adoration, Love and Fidelity. Let these be the exercise of thy Heart under all Oppressions.

It being likewise the Translation of S. Edmund Martyr; pray for all Blessings on thy Country, that God would visit it with Mercy, with the love of Justice and Truth.

S. Barnaby. JUNE XI.

1. **A** Disciple of Christ and Companion of S. Paul in his Preaching and Suffering; his first labor was in Confirming the Faithful at *Antioch*, where they were first call'd Christians, amongst whom he had great Success, because he was esteem'd, as the Scripture says, a good Man, and full of the Holy Ghost. Pray for all those, whose Function obliges them

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them to Preach the Gospel. The Success of their Labors depends very much on the disposition of the Preachers. 'Tis the Spirit of God must propagate the Word of God, and it must be rashness to undertake this Charge, without the assistance of this Holy Mover. Pray for all that have undertaken it, that as their Character is Holy, so they may be truly Good Men and full of the Holy Ghost.

2. When the Gentiles heard the Preaching of *Paul* and *Barnabas*, they rejoyc'd and glorified the Word of God; and as many were ordain'd to eternal life, believed, *Act. 13. 48.* 'Tis a good sign, to find Satisfaction in Hearing and Reading what is good: If thou experiencest any thing of this, give Thanks, and endeavor to improve it, by being as constant in the practice of it, as thou canst: But if thou observest an aversion in thy self, or others under thy care, to Hearing or Reading what may be helpful to Salvation, remember 'tis

'tis an ill Constitution, which do's not relish wholesom Food, and great care must be used for obtaining a more Christian temper ; such Souls being very much indispos'd for the eternal enjoyment of God, who have no delight in what belongs to him, or in the way, that leads to him. There were *Jews at Antioch*, who contradicted and oppos'd the Preaching of *Barnabas*, and he said to them ; *Since you reject the word of God, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentils.* I desire Christians to be careful of not making this their case, and that in having a dislike to what is good, they reject not God's Word, and judge themselves unworthy of eternal life. For those, who heard and believ'd, were the persons ordain'd to life. The Faith of the Elect was the effect of their Predestination : Grant, O God, that being Faithful to what I believe, I may be one of that chosen number.

3. The Jews stirred up devout and honorable Women, and the chief Men of the City, and raised persecution against *Paul* and *Barnabas*, and expell'd them out of their parts. *Ib.* 51. Devout and Pious people may be engag'd in great Sins by a false Zeal, and being too credulous. Pray to be secur'd against this misfortune; provide against it, by suspending thy judgment in all Matters of Contention, and not easily believing any Party in the suppos'd evidence of their Right. Piety and Zeal are subject to great delusions, and under the colour of Justice are drawn in to persecute Apostles. Be therefore watchful and moderate; humble thy self at the sight of human weakness, and call in God to thy assistance, that no heat carry thee against Truth and Justice.

4. *Paul* and *Barnabas*, who had been long Companions, at length separated from each other upon account of a Disciple call'd *John*

Sirnamed *Mark*; *Paul* refusing to admit him now in their Company, while they were upon visiting such people as had been converted to the Faith, because he had refused to labor in their Conversion: and *Barnabas* pressing for his admission, because he now seemed troubled for his former Neglect. Thus both having their reasons, one of Zeal, the other of Compassion, and neither yielding, they parted, divided in Sentiments, but not in Affection and Charity. Thus thou seest the Apostles and Saints subject to different Thoughts and Sentiments in particular Matters; This consideration comforted S. *Augustin* in his Disputes with S. *Jerom*, S. *Chrysostom* in his difference with S. *Epiphanius*, and S. *Cyprian* in his Contest with *Pope Stephen*. Let the same be thy Comfort, if there happens any difference between thee and persons of Principles and Piety; but be careful to avoid all Heats, and see, that difference of Judgments ends not in the

the breach of Charity: This is so natural an effect of it, that truly, tho Saints may keep up Disputes, without prejudice to the bond of Peace and Christian love; yet this is so difficult to others, that are not so, that 'tis much safer for them to yield, than contend for Victory. Avoid then Debates as much as may be; Humility directs thee to let them fall, and Prudence teaches thee to overcome by yielding: Pray for this Spirit, and abule not the example of Saints in favor of thy Passions.

J U N E XII.

SS. *Basilides, Cyrinus, Nabor and Nazarius.*

Roman Soldiers under *Diocletian*, who being apprehended, and cast into prison for their Faith in Christ, suffered with great Constancy, and were afterwards beheaded, *An. 303.* Pray for all, who
are

Nabor and Nazarius, June XII. 87

are under any Trouble for their Faith. Pray for all Christian Soldiers, that as they are more expos'd to dangers, so they may be better prepar'd for death, than usually they are. Let the life of Soldiers be thy confusion : they suffer hardships, are mortified in every way, both as to Eating, Sleeping, Watching, they run all hazards, and this for an inconsiderable Pay ; and if they gain preferment and favour of their Prince, they think their Labors abundantly recompens'd. Do thou but half so much for Heaven, and thou hast it for thy Reward. Blush and be asham'd, that being engag'd in so good a Cause, thou dost so little in comparison of those, who fight for Dirt. O God, encourage our Faith, and let the belief of the eternal Goods prepar'd for those, that serve thee, inspire us with such Resolution and Courage, as not to be so easily out-done by those, that have no such hopes. Fasting, Watching, continual Mortifications,
strict

strict Obedience, dangers of Death,
 &c. in the Soldiers of the World,
 and not in thine, O Jesus ! Shame,
 Confusion, Humiliation, Contriti-
 on.

J U N E XIII.

S. *Anthony of Padua.*

BORN at *Lisbon* in *Portugal*, and
 having been piously educated,
 enter'd into a House of Canon Re-
 gulars: But seeing the Bodies of
 five holy Men, of the Order of
S. Francis, brought from *Morocco*,
 where they had been Martyr'd
 for their Faith, the desire of giving
 his Life for Christ, put him upon
 soliciting to be admitted into that
 Order, where being receiv'd, af-
 ter a fitting Preparation, he em-
 barqu'd for *Morocco*: But a violent
 Sickness obliging him to return, he
 applied himself wholly to the In-
 structing the Ignorant, reclaiming
 Sinners, and giving light to those,
 who

who were engag'd in Error: Having thus labor'd for some Years, he retir'd into a Solitude, and having there prepared his Soul, by Prayer and great Mortification for a better Life, he was soon after seiz'd with a violent Distemper, of which he died, in the Year 1231. God having testified the Sanctity of this his Servant by many Miracles both in his Life, and after his Death, Pray for the Spirit of this Saint, that it may be plentifully pour'd forth on all those, whose Function obliges them to seek the Salvation of others: beg it for thy self, that by Prayer and good Example, thou may'st encourage others to the love of Virtue and Truth. Pray, that the Example of the Martyrs may raise in thy Soul a holy desire of Suffering for Christ: and if he calls thee not to suffer from the hand of Unbelievers, offer thy self to all those Troubles, he has ordained for thee in that State, wherein thou art. Such sufferings may be less glorious, but shall not
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lose their Reward. Thy happiness is to be with God, desire to be with him, and as thou advancest in Piety, so let this desire encrease. Thy whole life ought to be a Preparation for Death; and since this Saint, after a life of such extraordinary Charity, thought fit to retire, so to purify his Soul, and make a more particular Preparation for a happy Death: Consider, if Spiritual retreats may not be proper for thee; and whether withdrawing from the confusion of Business may not sometimes be seasonable. Happy they, whom God inspires with the holy Resolution of leaving the Affairs of this World, to prepare for a better. 'Tis not easy for a Soul to depart well, distracted with the hurry of worldly Affairs: If it be not in thy power to disengage thy self, hope thy Desires may be accepted. But how many might do this, if they would? And how many troublesome Professions are there, which almost require this to be done?

S: *Basil.* ʒ U N E XIV. 91
done? Do thy best to leave this
World, before the world leaves
thee. Set thy House in order,
for thou shalt die.

S. *Basil.* ʒ U N E XIV.

BORN in *Pontus*, of Holy Pa-
rents, under whose care he
had receiv'd such Principles of
Virtue, that being sent to Study
at *Athens*, where the Youth was
sufficiently corrupt, he was proof
against all their ill example, and
by seeking the company of such
as were Good, especially of S.
Gregory Nazianzen, he amidst a
general depravation still preserved
a holy Innocence. Being there
improved in Learning, he retired
into a Solitude, where having
spent some Years in the Practice
of Prayer and great Austerities
and laid the Foundation of a Re-
ligious Order of Monks, he was
called forth to Preach the Gospel
to the People of *Cesarea* in *Pon-*
tus,

tus, where with great Zeal and
 success, he opposed the Errors of
Arins, and the Bishop dying, he
 was chosen in his Place. Here it
 was God tried his Servant by a
 Persecution not only of *Valens*, an
Arian Emperor, but of many Re-
 ligious Men, and several Bishops,
 who accused his Writings of No-
 velty, and made Pope *Damasus*
 suspect the sincerity of this great
 Prelate. But God, by Miracle,
 gave him Victory over the Empe-
 ror; and by his Learned Apolo-
 gies, and the assistance of S. *Am-
 brose*, and S. *Gregory*, he was vin-
 dicated from all Aspersions; and
 after a life of almost continual
 Prayer, rigorous Fasting, and ex-
 traordinary Mortification, having
 been always of a very infirm dis-
 position, and now nothing but
 Skin and Bones, he died in the
 Year 380. 1. Pray for all those,
 who, in their younger Years, are
 expos'd to the danger of ill Con-
 versation. The places of Learning,
 whether for Law, or the Gospel,
 are

are very corrupt, and none can apply themselves to either, but they are in hazard of renouncing both. There's no security, but by S. Basil's Method, in the Choice of Company; and 'tis well, if amongst great numbers, they can, like him, single out one. Such as have not Discretion and Resolution to do this, must live in a perpetual temptation, must hear and see what is destructive to all Virtue, and 'tis no less than Miracle, if they be not lost. I pray God give this Discretion to all in these Circumstances, and if they have any Friends, I wish these to give proof of their kindness, by being helpful to them in this particular, and being watchful, what Company they keep. 2. Pray for all Prelates and Pastors, that in Holiness and Zeal, they may follow the example of this Saint, and not be discourag'd by whatever persecution is raised against them. There's none more difficult, than that, which comes from of Men Principles and

and Piety; and such often happens for the trial and perfection of the Just: If any of this falls to thy portion, be not surpris'd, for 'tis no new thing; but wait with patience, and hope, that God will appear in thy Cause: in the mean time great Moderation and Discretion are necessary for the maintaining of Charity and Peace. Thus if thou holdest on, tho' thou mayest lose ground as to Men, yet thou wilt certainly gain it with God. 3. Pray for the Penitential Spirit of this Saint, who, notwithstanding the infirmities of a weak Body, yet lived in the practice of almost continual Labor and Mortification. Examin thy self on this point, and see, whether thou art not too favourable in dispensing with whatever mortifies. How bold art thou in venturing thy Health, in matters of thy Satisfaction, Pleasure and Pastime? Here Heats and Colds, Excesses, and ill Hours cannot do much harm. But if half this Danger appears in points
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of Duty or Penance, then an affected Niceness streightens the Conscience, and the Health must not be exposed. There's but too much of this Partiality in the World: and yet because some well-meaning Souls by indiscreet Rigors render themselves incapable of more substantial Duties, therefore I press not the Example of this Saint indifferently to all, but desire the Advice of those may be followed, whose business it is to give more particular Directions.

7 U N E XV.

SS. *Vitus, Modestus* and *Crescentia*.

V*itus* a youth of twelve Years, being instructed in the Christian Faith, was Baptized unknown to his Father, who afterwards omitted no means, whether of Love or Cruelty, to oblige his Son to return to the Idolatry, in which he had been educated: But the youth having with great Constancy suffered the persecution of a Father's hand,

hand, afterwards withdrew in Company of *Modestus* and *Crescentia*, by whom he had been Instructed. After some time they were all apprehended by order of *Dioctetian*, and having been put into a Caldron of boiling Oil and Lead, scourg'd, and exposed to wild Beasts without hurt, finished a glorious Martyrdom by the Sword, *An.* 303. Pray for all those, who, in their tender years, having their Parents the Enemies of their Faith, are exposed to their Cruelty, and to the more dangerous Temptations of their Flattery and Love. Nothing but a Miracle of Divine Grace can be their Security; let them have thy Prayers, that God will give them Constancy and Strength above their Age: Happy they, who leave Father and Mother for the sake of Christ and his Truth. And for thy self, let this Example teach thee, in all Troubles, to place thy Confidence in God: Thou seest the wonderful Effects of his Grace, and that
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none are so weak of themselves, but thro' him they may overcome the Devil and the World. Be not discourag'd therefore by the violence of Temptations, nor with the prospect of hardships and difficulties, but hope in God, and remember, tho' thou art weak, yet his Power and Strength is Superior to all. Offer thy self to forsake all for Christ, that so in him thou mayest gain all.

J U N E XVI.

IT being the Translation of S. Richard, a holy Bishop of *Chester*, An. 1253. Pray for thy Country, that God would send forth his light upon it, remove all obstinacy and blindness, for reclaiming all those, who are unhappily engag'd in Error or Vice.

J U N E XVIII.

SS. *Marcus*. and *Marcellianus*.

TWO Brothers, who for their Faith in Christ, having their Feet nail'd to a Post, continued a Day and a Night in that Torment, rejoycing and singing Praises to God, and were then kill'd with Darts. Pray for all those, who suffer for their Faith, for Justice or Truth. Pray for grace, to learn to rejoyce, under those Trials, which God appoints for thee. Be asham'd and repent of thy wonted Impatience. Consider, how easily thou art disturb'd and provok'd, how often thou returnest evil for evil, and lettest every ordinary trifle put thee out of the way. This is as far from the Spirit of the Gospel, as from the Disposition of a Martyr. Endeavor to overcome thy self, as to all the effects of Passion and Impatience. Bear with the Troublesome,

SS. *Gervasius* and *Protasius*. 99

some, be mild with the Impertinent, have compassion with the Weaknesses of others; be Gentle in Reproving ordinary Failings; be watchful in time of Provocation; Silence or Retiring is better than Contention. Strive against thy own fretful and peevish Humors; and if thou art a Christian, let no sort of Oaths, Swearing or Cursing be heard from thy Mouth. Call now God into thy assistance, for the obtaining this Spirit of Peace, because he is the God of Peace.

J U N E XIX.

SS. *Gervasius* and *Protasius*.

TWo Brothers, and Sons of *Vitalis* and *Valeria*, who were both Martyr'd for their Faith in Christ: After the Martyrdom of their Parents, having liv'd some years in a Holy retirement, they distributed all their Goods to

100 *SS. Gervasius and Protasius.*

the Poor, and being call'd forth to Sacrifice to Idols, upon their refusal, were laid on the ground, and beaten so long with Staves, till the former expir'd, and the other surviving was afterwards beheaded under the Emperor *Marcus Aurelius*, in the Year 171. Their Bodies were found uncorrupt by S. *Ambrose*, An. 387. and this Holy Father, as likewise S. *Augustin*, are Witnesses above exception, of great Miracles wrought by those sacred Relics; in the Blind receiving Sight, and several dispossess'd of evil Spirits. Pray for thy Parents, that God will perfect them by his Grace in all Sanctity. Pray for the Spirit of Charity, and endeavor to preserve it with all, but especially with thy Relations and Kindred. Difference and Contentions amongst Relations are very scandalous, and not consistent with that Spirit of Union and Love, which the whole Gospel recommends, as necessary to Salvation, and without which Christ will
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acknowledge none for his Disciples. And if this Charity be so necessary, take care thou be not found without it. Many pretend to have reasons to justify the Difference they maintain: But what reasons can be sufficient to dispense with an indispensable Duty? Thou mayst as well live in the known breach of the other Commandments, and think to cover thyself by thy Reasons from the Justice of God. Deceive not therefore thyself, but if there be a Wound, use all possible means to heal it; there are many Self-denials necessary for the Cure: But what then? Are not they generally tormenting Remedies, which are to prevent a Gangrene? Pray, lastly, for the spirit of Prayer, and for that other part of Charity, which is for the Relief of the Poor. It was by these steps these servants of God came to the Crown of Martyrdom: If thou dost not labor to give thy Soul to God by Prayer, and canst not part with thy Goods to the

Poor, How wilt thou be prepared to part with thy Life, and all for Christ?

S. Silverius. JUNE XX.

Bishop of *Rome*, who for refusing to restore an heretical Bishop, that had been depos'd by Pope *Agapitus*, was persecuted by the Empress *Theodora*, and by her order sent into banishment, where, overcome by the difficulties of the place, he soon ended his days, *An.* 540. Pray for all, that are oppressed for Justice; they want help from above, who are under these Trials; beg in their behalf. And for thy self, resolve to make the Eternal Truth and Justice thy Eternal Rule, in letting these be the Measure of whatever thou dost. It is not always agreeable to thy Convenience and Interest to do so: But a Christian has no Remedy; he must lay down the Cause of Temporal advantage, when God puts

puts in a *Caveat* against such proceedings. Let therefore neither the desire of Quiet, Gain or Preferment, persuade thee to any weak compliance, nor Temporal Concerns prevail on thee to transgress against thy eternal Interest: Be constant to thy Duty, and let God and his Law be thy Guide. Pray for all those, who being sensible of their Duty, have not Courage to perform it, but let human motives draw them out of the way, in contempt of that Law, which is before them: 'Tis but too common for Christians to hazard the displeasure of God, to gain the Favor of Men, and to enrich and raise themselves by ways contrary to Justice and Truth. Let all these partake of thy Prayers, for they are certainly miserable, and deserve thy Compassion.

It being likewise the day of the Translation of *S. Edward* King and Martyr: Pray for thy King and Country, that God will be their Protector, and pour forth such

104 *S. Paulinus. JUNE XXII.*

Blessings on them, as he knows to be most for his Honor, and their Good.

S. Paulinus. JUNE XXII.

Bishop of *Nola*, a Man of great Sanctity, such as is recorded, and admir'd by *S. Augustin*, *S. Jerom*, *S. Martin*, *S. Gregory*, and all succeeding Ages. All virtues were eminent in him, but his Charity to the Poor, Distressed and Captives, was wonderful, being always ready by Alms, and Counsel, and extraordinary Sweetness, to relieve them in their Trouble; and once delivering himself in exchange to purchase the Liberty of a Captive. Having thus been a light to the Faithful for many Years, he died happily in the year 431. Pray for all the Pastors of Christ's Church, that the Spirit of this Prelate may be manifest in their Lives: Pray for a large portion of it for thy self, and endeavor

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vor to follow some degrees at least of his Humility, Piety and Charity. Let neither a distrust of Providence, nor Self-love streighten thy Charity. Examine thy usual Expences, and see how much thou might'st spare for the Poor; their necessities ought to take place of whatever is not necessary for thee. How many Families might be Reliev'd with what Levity and Luxury now carry away? But if thou canst not help them with larger Alms, remember the Widows Mite; give a little, when more cannot be spar'd. And never let thy Impatience or harshness add to their misfortunes, or deprive them of that comfort, they might receive from a Christian Compassion and Tenderneſs. Pray for all that are slaves to Sin, and be wanting in no endeavors, that can possibly contribute to their Help. Alms, Prayers, Fasting, and other Self-denials offer'd to God on their behalf, is giving thy Self to purchase their Liberty; and

106 *S. Paulinus.* JUNE XXII.

if thou findest not the desir'd effects on them; it will not fail at least, in drawing down Mercies on thy self.

It being likewise the day of *S. Alban*, the first Martyr among the antient *Britains*, who for Entertaining a Priest in his House, after many Torments was beheaded at *Verolanium*, now from him call'd *S. Albans*. Anno 303. in the time of the Emperor *Diocletian*. Pray for thy Country, that God will bless it with the love of Justice and Truth. Pray for all those, who suffer for their Faith, and beseech God to give thee the Courage and Constancy of his Primitive Servants: and take care, thou injure not that Faith by thy all Morals, for the support of which so many have laid down their Lives.

Vigil

J U N E XXIII.

Vigil of S. John Baptist.

THis day being a Hreparation for the following Solemnity, comply with the intention of the Church, and prepare for it. Fasting, Prayer, Humiliation, and Self-denial are the best dispositions for the Favors of Heaven; if thou wantest these, put thy Soul in a Condition of receiving them: all complaints of thy weakness are insincere and unreasonable, if thou art negligent in seeking the Remedies.

It being likewise the day of *S. Ediltrude*, Daughter of the King of the *East Angles*, and Wife of King *Egfrid*, after having liv'd twelve years a Virgin with her Husband, as is recorded by *Bede* and *Wilfrid* Bishop, obtain'd leave to retire from the Court into a Monastery, where having given example.

ample to the Religious of great Mortification, Wonderful Humility and almost continual Prayer, she was seisd with her last Sicknes, and having great Swellings in her Neck, which requir'd violent Remedies of Incision and Burning, she submitted to them with extraordinary patience, and under the Operation, said to the Sisters that stood by ; I give God thanks, with all my heart, for what I suffer ; I know 'tis nothing but what I justly deserve. I remember, in my youthful Years I took pleasure in seeing my Neck, cover'd with Chains of Gold, and with Pearls. The Divine Goodness has compassion on me, and to efface the Sins of my Youth, now gives me this Necklace of pain, in punishment of my past Lightness ; Blessed be his holy Name. Thus she made a happy end in the Year, 683. Being taken up twelve years after her Death, her Body and Cloaths were found entire and uncorrupt. Pray for the Spirit of
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Purity and Chastity, and tho' the Example of this Saint in her Conjugal State is not to be press'd, yet 'tis a reproach to thole of all States, who by their little caution, and notorious levities, transgressing the bounds of Decency and Modesty, give encouragement to greater crimes. Learn from her the love of Poverty, Retirement and Contempt of the World, and suspect all those Vanities, as far from being Innocent, which were the subject of Repentance and Confusion to this Saint. Accept all pain and affliction from God's hand, as the just punishment of past Follies; and if thou art now sensible of the disorders of thy unsettled years, make Satisfaction by proportion'd Self-denials; and put not that off to the last hour, which is best done in time of Health; if thou wilt hazard any thing, let it be any thing besides Eternity, where all miscarriage is irrecoverable.

J U N E XXIV.

Nativity of S. John Baptist.

1. **H**E was sanctified in his Mothers Womb: A good instruction for Mothers, to pray for their Children, before they are born. Very much depends on their Natural Constitution and Temper; the difference of Inclinations is observable: why then should not they pray for such as may lead to Virtue and Happiness?

2. He was the Fore-runner of Christ, and proclaim'd him to the World, preparing his way before him, by preaching Penance and Conversion from sin. Pray, thou may'st hear his Voice, and enter into those holy dispositions, which he requires. Prepare thy Soul, as he directs, that Christ may follow, and take up his abode in thy Heart.

We have it from Christ's mouth, that amongst all that are born of Women,

Nativity of S. John Baptist 111

Women, there is none greater than S. John Baptist: And yet we find nothing in him, which the World esteems as Great; his whole life being a Contempt of the World, and an entire renunciation of all that, which is reputed valuable in it. For his Habitation being a Desert, his Cloths being of Hair, and his Food Locusts and wild Hony, the case is very evident, that neither Riches, or Honors, or Pleasures, or the Satisfaction of any Sense, or any sort of Vanity had place in him; since making no farther use of the World, than what Necessity requir'd, he renounc'd all that, which could possibly contribute to these common Objects of human Greatness. His Greatness therefore was in the contempt of all these; and this was necessary in him, who was to be the Precursor of the Messias, that so not only in words, but by Example too, he might teach the World to prepare the ways of their Lord, and make good what he said of himself, *Ego*

I am a Voice : for thus was he a Voice , whilst all he did carried with 'it the same Instruction with what he said. *Ego Vox.*

And 'tis this Instruction we are to receive this day, by learning from him the only method of preparing the ways of Christ , and obtain some degrees of that Greatness, which render'd him the just Subject of our Redeemer's Love and Praise. This Instruction has but one Point, and that is, Forsaking or Contemning the World and our selves ; this is the thing he teaches : and the case is plain : for, as to prepare for the World , and seek its Greatness, there is a Necessity of pursuing all those ways, which the world values, and are fit to raise its admiration and esteem : And as to be great in our own eyes, there's a necessity of observing the Dictates of Self-love, in all those Vanities and Satisfactions , which flattering our Inclinations, are apt to raise the Opinion of our selves: So to prepare the ways of Christ,
and

and obtain some part of that Greatness, which he commends, there's a like necessity of contemning what he disesteems, and walking in all those ways, which he approves and teaches, as ways that lead to him. And since he has declar'd the World to be his enemy, since the Great things of the World, are the very things he has rejected; since we are taught, all its ways are Vanity, and that Self-love is the root of all evil; 'tis no less than demonstration, that the only means of preparing the ways of our Lord, and being Great with him, is to forsake or contemn the World and our Selves. Not that all are bound to retire into a Desert with *S. John*, or confine themselves to the rigors of his Eating or Cloathing; but that in all these particulars, whilst great allowances are granted, in consideration of Health, Education, Degrees and Custom, great care likewise ought to be had by Christians, no more to seek themselves, or the world, in whatever points

points they exceed the method of the Baptist, than he did, who renounc'd them all. Because whatever we do, push'd on by the love of the World or our selves, we do not in this prepare the ways of Christ, neither can we possibly by such ways become great with him.

This makes the case of many Christians very hard, who being bless'd with plenty, and provided with all things capable of rendring them Great both as to themselves and the world, are yet under an obligation, in the midst of these temptations, of abstracting from all such Greatness, and whilst they enjoy plenty, of living with Poverty of Spirit, that is, with the Spirit of S. *John*. For what a difficulty must this be to persons not much accusom'd to the practice of denying themselves, to be ever under an obligation of almost perpetual Self-denials, in taking off their hearts from the enjoyment and love of what they use, and renouncing that Greatness, to which the

the method and circumstances of their whole life so naturally and even violently lead them? The task of those, who quit all at once, has no proportion with theirs, who are to do this by parts, and living always in danger, are to stand in a perpetual watchfulness against those Snares, which are before them.

This difficulty arises from that violent inclination, we bring with us into the world, of immoderately seeking to please our selves and the world; 'tis this puts us upon turning all the Blessings of Heaven this way: they that have but little, can favour this Inclination but in a moderate degree; and they that have more, generally favor it more, in proportion to the plenty they have. So that tho' the principal use of what we possess, is to support the Life that is given us, and for this end it is ordain'd, we should eat, drink, and cloath, and provide Habitations; yet how easily do we outgo all the bounds,
God

God and Nature have set us, and instead of maintaining life, as we are commanded, we drive all to the maintaining that Pride of life, which God has expressly forbid us? So that generally now in eating and drinking, we seek not only to live, but study to satisfy all the Inclinations of a disorder'd and intemperate Appetite: In our Cloathing, Vanity, and oftentimes more criminal Passions, give the directions: And in our Dwellings, Luxury and Extravagance prescribe the Furniture. Thus corruption, Self-love, and the World have taken the government, not only of Heathens, but of Christians too, out of God's hand, and they are so miserably blinded, that forgetting the true end of their Possessions and Life, they are not sensible of their undue subjection to this usurp'd Authority. I do not however pretend to condemn all that of Sin, which is more than what Necessity requires; but 'tis certain, the nearer a Christian comes

comes to this point, the more he cuts off of what Self-love, and a corrupt World demand, and by the frequent Difficulties of this Self-denying method he comes still nearer to the Spirit of *S. John*; and is not this the only means for preparing the ways of our Lord, and arriving to that Greatness, which he commends? I am sensible how contrary this is to what the World expects; but since this is opposite to Christ, the ways of Christ must necessarily be opposite to those of the World, and there can be no engaging in the one, but by forsaking the other. Teach us therefore, O Jesus, thy ways; give us grace to walk in the ways thou hast taught us: Diminish in our hearts the force of Self-love and the World, and since thy holy Baptist has done his part by Word and Example, may he now add his Prayers to these, and effectually obtain for us that Spirit, without which we can have no hopes of coming to Thee.

Within

J U N E XXV.

Within the Octave of S. John.

REpeat thy Prayers, and sincerely endeavor to obtain the Spirit of the Baptist. Cut off something of that, to which the World and Inclination lead thee. Thou canst never overcome the World by conforming to it. Compare the method of thy Life with the Retirements and Rigors of S. John. Thou canst not come up to this; but if thou indulgest thy self in all manner of Softness, Superfluity and Excess, what part hast thou in this Solemnity, but only of Reproach and Confusion? Frame a lively Idea of this Saint in thy mind; at thy Table let him stand by thee; at thy Dressing, let him be thy Glass: Let him attend thee in thy Sleeping: let his Presence have some power over thee, and give ear to him; when he says,
Tis

'Tis enough ; ever calling to mind,
 whose Disciple thou art, and that
 this duty cannot possibly be per-
 form'd without many Self-denials.

SS. *John and Paul. June XXVI.*

TWO Brothers bred up in the
 Court of *Constantin* the Great,
 and by him appointed to serve his
 Daughter *Constantia*. They were
 afterwards invited by *Julian* the
 Apostate to accept of Places un-
 der him, but refusing to serve a
 Prince, who had renounc'd his
 Faith, they were apprehended,
 and detesting the Idols, which
 they were commanded to wor-
 ship, their Constancy was reward-
 ed with the Crown of Martyrdom,
 being both beheaded in their own
 House. *An. 354.* Pray for those,
 whose hearts are open to all the
 dangers of the Court, that amidst
 the powerful delusions of that
 State, they may continue Faith-
 ful to their God : as strict a guard
 is

is necessary for keeping a good Conscience there, as for the safety of the Prince. Learn from these Saints not to hazard thy Soul for preferment or interest : A private Life with peace of mind , is much more comfortable and Christian, than prostituting Conscience for the purchase of Honor and Revenues ; 'tis better to hazard Starving than Burning : All the evils of this Life are much more tolerable than an eternal Separation from God. In disposing therefore of Children , or seeking an employment or Service for thy self or others, consider not only the temporal advantage, but the eternal too; and refuse all Offers, where there is not as fair a prospect of gaining the next world as this. How many are eternally lost, by tempting God this way, in putting themselves in such circumstances, where having no convenience of performing the duties of their Religion, they come by insensible degrees, into a total forget-

Within the Octave of S. John. 121

getfulness of God, and thus live on, till death carries them away! 'Tis a misery to be lamented, and requires thy Charity. Pray for remedy, and be watchful it never comes to be thy case.

J V N E XXVII.

Within the Octave of S. John.

PRAY again for the Spirit of S. John Baptist, that thou mayest in earnest prepare the ways of Christ within thy Soul. Be ever mindful, that the ways of thy corrupt Nature are contrary to the ways of God, and the following thy own Inclinations, be most agreeable, yet 'tis most dangerous to thee. It was the severest of God's Scourges upon the Gentils, to abandon them to their own ways, *Dimisit illas ingredi vias suas.* If thou employ'st what thou hast, both thy Time and Mony, in pleasing thy self, and carrying thee on
F in

in thy own ways, the world may
repute thee happy, but this hap-
piness may be the greatest of God's
Chastisements upon thee. Examin
thy conduct, keep a restraint upon
thy Inclinations, Desires, and thy
Will; the more thou deniest thy
self, the better are thy Preparations
for making thy heart a sure abode
for thy Redeemer.

Bishop of Rome, and Second of
that name, zealous in keeping
up Church Disciplin, and suppress-
ing Abuses and Disorders, a Fa-
ther to the Poor, and by Word
and Example a Light to his Flock,
after a Life of Virtue died, in the
Year 684. Pray for the present
Bishop of that See, that by the Di-
vine assistance he may faithfully
discharge all the Duties of his
Place, that all Disorders and A-
buses being discountenanc'd, Truth,
Justice and Virtue, may flourish
under his Conduct. It

It being likewise the Vigil of the following Solemnity, observe it according to the Spirit of the Church, in Fasting, Humiliation and Recollection; tis thus Christians are to prepare for the Favors of Heaven, and the encrease of Grace. Let no Authority of Practice or Company draw thee out of this Order of the Church, lest instead of opening, thou shut Heaven against thee.

J U N E XXIX.

SS. Peter and Paul.

1. IT was by the labors of these Two Apostles the Church of Christ was principally Establish'd. Pray for this Church, that the holy Spirit may abide with it for ever, to lead it into all Truth, that its Faith may be propagated amongst Unbelievers, that the whole World may be united in one Belief, and become one Flock, under Christ

Christ Jesus their invisible Head.

2. These Two having been Great sinners, the one by denying his Master, the other by Persecuting his Church, and yet being rais'd to the dignity of Pillars in Christ's Church, commend the infinite Goodness of God, and give thee sufficient Reason never to despair, but always to confide in his Mercy: Praise, Adore and Hope.

3. Having faithfully labor'd in the Vineyard, and by the their Sufferings and Miracles, given proof of the Doctrin they taught, on the same day they were both put to Death at *Rome*, under *Nero*, the one being Crucified, the other finishing his Martyrdom by the Sword. Pray for the Prelates and Pastors of Christ's Church, that as they receive their Power, so they may act with the Spirit of these Apostles: that by Watching, Preaching, Mortification, and continual Labors, they may seek the Good of their Neighbor, and venture

ture their Lives for his Salvation.

In these Two Apostles, we have all reason to give Praise and Adoration to God, and admire the Wonders of his Power, who making choice of such weak Vessels, has by them confounded all the Wisdom of Men, overthrown the Empire of the Devil, and established an eternal Kingdom, which shall abide for ever. Consider the great Weakness of our Nature, our Ignorance, our Self-love, and the fear we have of suffering; and then compare it with the zealous Labors of these Apostles, with their Resolution and Patience under all manner of Persecutions, hated by the Jews, reproach'd by Gentils, condemn'd by Magistrates, oppos'd by Princes, and yet preaching the Faith of Christ without fear, neither tir'd with their Labors, nor discourag'd by Torments, nor terrified with Death, but victorious against all Opposition, and thou wilt easily discover such wonderful effects of the Divine Power

and Goodness in them, as to oblige thee to pour forth thy Soul this day in Praise and Thanksgiving for the infinit Mercies shew'd to these his Servants, for the good of all succeeding Ages; and on the other side teach thee, how great a confidence thou ought'st at all times to repose in God, notwithstanding all thy Infirmities and Weakness. For tho' to work out thy Salvation be a work of difficulty, as having many dangers and enemies before thee, yet to reflect how very little proportion there is between thy Difficulties, and the Discouragements the Apostles had, how great reason hast thou to place thy Trust in God, and hope, that he, who so powerfully assisted them, as to give them Victory over all the Powers of darkness confederated against them, will likewise stand by thee in those much weaker attempts, which shall be made against thee?

But then, as the triumphs of these Apostles are sufficient to raise up

up all dejected and sinking Spirits, and fill them with hopes; so they ought to be a reproach to thee of thy great Cowardice and general Weakness, who art so often rir'd with ordinary difficulties, afraid of Mortifications, impatient in Sufferings, dejected with Temptations, and so frequently overcome in weak assaults. For if thou wouldst but seriously again compare thy difficulties with theirs, the Self-denials exacted from thee with their perpetual Contradictions to Sense and Nature, in Watching, Nakedness, Hunger, Thirst, and total renunciation of whatever the World approves, thy Sufferings with their Persecution, Prisons, Chains, and repeated Deaths, the very little thou do'st, with what they did for the love of Jesus, I fear this Consideration would require greater courage to support thee from sinking under it, than usually thou shew'st in other Occasions, and that instead of celebrating the Glory of these Apostles,

stles with joy, thou would'st find forcible reasons to spend this day in Sighs and Tears, bewailing thy unworthiness, the contradiction of thy life with theirs, and that professing thy self a Disciple of the same Master, thou canst scarce produce any thing, whereby to make out this Title.

I am not unsensible, how much this thought seems to invert the order of this Solemnity, which being appointed for Joy and Thanksgiving, is thus put into Mourning, and looks with the severity of *Ash-Wednesday*, or *Good-Friday*: but I cannot help it; for tho' I know we are all oblig'd to give thanks for all the Graces, by which these Apostles were rais'd to that eminent degree of all Christian virtues, and likewise to rejoyce in their Victories and Glory; yet I must needs own, there is something very mortifying in their Festival and of all others Saints, something that casts a damp upon my Spirits, and more strongly moves
me

me to Penance, than the Ashes of the most Penitential days. For when I consider the Glory they enjoy, and reflect on the method of their lives and all those labors, by which they arriv'd to that unchangeable State, I cannot but condemn my self of infinit stupidity and neglects, who am not only so often unmindful of my God, but so easily diverted from all those Exercises, which can be the only Means of obtaining a happy eternity. How do's this bring to my mind all my Sloth and Indevotion, my Impatience and Vanity, my Self-love, and seeking my ease, my Solitude for this World, and all those numberless sins, by which I have provok'd God, contemn'd his mercies and been rebellious against his Will? and what can follow hence, but Lamentation and Tears, Contrition and Resolutions of doing Penance, to redeem the time that is lost, to make some reparation for past follies and neglects, and lay a foundation of

more solid hopes of one day being admitted into the Fellowship and Glory of the Saints. This, O God of infinite Mercy, I desire may be the happy effect of this Solemnity observ'd this day: I beg most earnestly, that the Virtues of these Apostles may be a continual Spur to my dull Soul, that their Rejoycing in Chains may cure me of all Impatience, that their continual Labors may make me detest all Sloth, that their sincere Love of Jesus may be a perpetual reproach to me of all Self-love, and love of the World, that their willingness to suffer for their Master may carry me on thro' all Difficulties with cheertulness, and that the Consideration of their happiness may permit my Soul to find no rest, but in those things, which may lead me to the participation of the same Bliss. Grant me this request, O Jesus, that my Soul may be sav'd. And now for the Publick, I beseech thee, that the Spirit of these Apostles may descend on all those, who

who succeed in their Function,
and particularly on that Prelate,
who sits in the Chair of *Peter*, and
has the care of the whole Flock :
Assist all other Pastors of thy
Church, that being zealous for Vir-
tue and Truth, they may faithful-
ly discharge every part of their
Duty ; Direct all Believers by thy
grace, that by the observance of
thy Law, they may be all living
Members of thy Mystical Body ;
and for all those, who thro Error
or Infidelity, are out of thy Church,
have compassion on them, O Jesus,
who didst come to seek the lost
sheep ; open their eyes by thy hea-
venly light, remove all obstinacy
and blindness, and lead them into
the way of Truth, that being U-
nited to thee by Faith, they may
become a part of thy Fold, and be
qualified to inherit the Promises.
And you, O holy Apostles, joyn
with us in our Prayers, and let that
Charity of yours, which began this
Work, be now the happy means of
finishing it.

J U N E XXX.

Commemoration of S. Paul:

1. **T**His day being particularly appointed in memory and honour of *S. Paul*; call to mind first his miraculous Conversion, and offer up thy Prayers in behalf of all those, who thro' the effect of erroneous Education fiercely oppose the Truths of Christ, whilst by a mistaken zeal they think to maintain them. Question not, but there are many of these very sincere in their way, and such as truly deserve thy compassion: Pray therefore for them every day, but more particularly on this Solemnity, that the same mercy, which chang'd this Persecutor of Christ into an Apostle, may effectually touch them, and reclaim them from all their Errors. He being likewise the Apostle of the Gentiles, Pray for all those Nations, who as yet know not God or believe not
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in Christ: if thou hast any degree of true Faith or Charity, thou must believe their condition very deplorable, such as presses thee to be very importune with Heaven for bringing them into the way of Salvation. O God, when wilt thou send forth thy light on all those, who sit in darkness and in the shadows of Death!

2. Call to mind all those Instructions, which this Great Apostle has left, not only by his Example, but are likewise recorded in his Epistles, in which thou mayst learn, what it is to be a True Christian; and by considering, how far the greatest number of those, that profess his Name, depart from his Rule, mayst have reason to suspect many Practices of the Christian world, as not safe to be follow'd. I wish thou wouldst take the pains to make a Collection of the Maxims and Directions set down by him, and let these be the measure of thy life. He is the best Casuist, and Furnishes thee with Prin-

Principles, such as will direct thee in all Duties, both to God and Man. Pray that these may be thy Rule, and while others appeal to Authority and Custom, and the Opinion of other Authors, stick thou close to this; his Doctrin is Seal'd with divine Authority and will bear thee out; they put their Salvation to the hazard, who follow any other. || Pray for all Christians, that as they receive, so they may walk by his Directions.

It being the last day of the Month, conclude it with a hearty Thanksgiving for all Blessings receiv'd, and a sincere Contrition for all thy sins and failings; and in the Spirit of Humility acknowledge thy Unworthiness and Weakness.

JULY

JULY.

JULY I.

Octave of S. John Baptist.

PRAY thou may'st give ear to the voice of S. John Preaching Penance ; 'tis what the World loves not ; but thou art not to consider what thou lovest, but what thou wantest. Are not the perverse Inclinations and Carnal Passions, to which thou art Subject, so many distempers, which, if not remedied, will bring Death to thy Soul ? Self-denial and Penance are the Remedies prescrib'd by S. John and repeated by Christ himself ; let not thy Natural aversion discourage thee from using them : Is it not better submitting to the trouble of these Remedies, than Die in thy corruption ? Teach me, O God, to die to my self, that I may not for ever die to thee. It

136 *Visitation of the B. V. Mary.*

It being the First day of the Month, call in God to thy assistance, offer thy self and all thine to him: Resolve upon amendment of past failings, especially those, to which thou art most habitually subject: if thou hast undertaken this before, but without effect, what can be the reason, but because thou hast not taken sufficient pains proportion'd to the work? Be now in earnest, and more watchful; Pray, and depend on the Divine Assistance.

Visitation of the B. V. Mary. July II:

1. **T**He Virgin *Mary* visits *Elizabeth*, and *John* is sanctified in his Mothers Womb. This is the first Communication of the Spirit of the Word Incarnate, and *Jesus* on this day begins to give Grace and Joy to Souls. Open thou thy Heart to *Jesus*, and pray thou may'st partake of this Grace: leave not thy Prayers, till thou
hast

hast reason to hope this happy effect is wrought in thee. *Mary* no sooner spoke, but *Elizabeth* was fill'd with Grace : Beg now of *Mary* to speak in thy behalf : by her Charity she Cooperates to the Spiritual birth of *S. John*, and may not she now by the same Charity cooperate to thine ? Fear not to joyn with *S. Elizabeth*, and proclaim her Blessed amongst Women, and that Blessed is the Fruit of her Womb. Profess the Incarnation of the Son of God, and that she is truly Mother of our Lord.

2. Learn what thy Visits ought to be : as far as they are necessary to maintain Charity and keep up a good correspondence with thy Neighbors and Friends, they are not to be censur'd ; nay, there may be possibly so much Trouble and Mortification in making them, that if submitted to as necessary for the support of Charity, they may be of great advantage to thy Soul. Visit then, as far as Charity requires, and fail not to be punctual.

al in those, where thou hast any prospect of doing good, by bringing Comfort, relief or light : One word of a Saint, sometimes fills others with Light and Grace. Contribute what thou canst, in all thy Visits, to the Good of others ; frequent opportunities are offer'd of defending the Innocent, of doing right to Justice and Truth, and moderating something of that bitterness and prejudice, with which thou seest the minds of others unduly possess'd ; by such Moderation, Charity and Humility, thy Visits, like this of the Virgin *Mary*, may be sanctified. But if the true ground of thy frequent Visiting be to gratifie any Vain, Idle or unsettled Humor, and in thy discourses, thou ever flatter'st the Company, by concurring with them in every Subject, that is brought on the Board, thou art in the way of contracting such a manifold guilt, in the breach of all Charity, that without any other crimes, thou art in danger of excluding from thy

thy Soul the Visits of the Divine Spirit, and of never being admitted into the Company of the Blessed. Pray for grace for a prudent management of this affair, and that by indiscreet compliances with Modes and Humors, thou mayest never forfeit thy Title to Heaven: Be therefore on thy guard, and beseech God to accompany thee in all thy Visits; his protection is necessary in time of Danger, and especially in the Occasion of Sin: and such, I fear, are most of thy Visits.

It being likewise the day of *S. Processus* and *Martinianus*, who, with forty others, being converted to the Christian Faith, by the Preaching of *S. Peter* and *Paul* in Prison, and after many Torments, were at length Beheaded: Pray for all in affliction, and for thy self, that by Patience thou mayest obtain a Crown.

JULY III.

*Within the Octave of S. Peter and
S. Paul.*

PRAY for Constancy in the profession of that Faith, which these Apostles Preach'd, and for the Establishment of the same thro' out the World: Promote it by thy good Example, and see, that by thy Irregularities thou make none averie to it. These gain'd a Crown, by giving Testimony of the Truth, by their Lives and Death, If by thy ill morals thou art Injurious to it, then thou standest against the Apostles, and takest part with their Executioners, and then what will thy Portion be?

JULY.

JULY IV.

*Within the Octave of S. Peter and
S. Paul.*

PRAY for Constancy under all Trials, and since thou seest Christ leading the Chief of his Apostles thro' such difficult ways, if thou art his Disciple, look for thy Portion too. Complain not therefore nor wonder at thy Troubles, of whatever kind they be, but by Submission and Patience compose thy Soul under them. Canst thou be a Disciple, and yet be unwilling, the Will of God should be done in thee? *Sequare me: Follow me,* is the first duty of a Disciple: with this thou art to begin and with the same hold on to the end: What then is all affected Dejection and Impatience in Trouble, but a dislike of thy Profession, and renouncing thy Character? Make now a sincere Act of Submission

to

within the Octave of S. Peter and S. Paul

PRAY, that. as *Christ* stretch'd forth his Hand to *Peter* on the water and kept him from sinking, as he deliver'd him from the hands of *Herod* by an Angel; as he supported *Paul* by inward comforts in all his Trouble, so as to rejoyce in Tribulation; so he will ever stand by thee in all Difficulties, preserve thee in Dangers, and that as often as any oppression shall seise thy Spirits, he will stretch forth his Hand of mercy and keep thee from sink-

Octave of S. Peter and S. Paul. 143
sinking. Pray thou mayst ever
look more on the Power of Christ,
than on any danger before thee; to
do otherwise, is a kind of Infideli-
ty. He never permits his Elect to
fall, but to humble them in the
knowledge of their weakness, to
encrease their Faith and Gratitude
in raising them again.

J U L Y VI.

Octave of S. Peter and S. Paul.

PRAY, that as Christ by making
Peter witness of his glorious
Transfiguration, and taking Paul
up to the third Heaven, gave them
in foretaste of Eternal happiness,
and by this prepar'd them for all
their Trials: so he will give thee
such a true sense of the Eternal
Goods to come, that for the pur-
chase of these, thou mayst equally
despise both the Goods and E-
vils of this life. What is all the
happiness of this World, if by the
ill

ill use of this, thou deprivest thy self of that, which is Eternal? And what are Temporal evils, if an Eternal reward waits to crown thy Patience under them? Look ever on that Crown set before thee; be only Solicitous to gain that, and offer thy self with an indifferency to whatever portion of this life, God shall ordain for thee.

IV X I U Y
J U L Y X.

*Seven Brothers and SS. Rufina
and Secunda.*

SEven Sons of S. Felicitas, put to death under Antoninus, for refusing to Sacrifice to Idols, and after four Months their Mother obtained the same Crown of Martyrdom. The other Two were Sisters, who having Consecrated their Virginity to God, and resolutely put by all offers of Marriage made by their Parents, were accus'd for their Faith in Christ, and at-

after many Torments of Scourges and Fire, were beheaded at Rome under Valerian. Pray for all thole, who are dejected in Troubles, that God would give them the patience of these Martyrs. Consider, what it is to want Comfort, have compassion on such as want it, and pray for their relief. Humble thy self under thy present Troubles, and beseech God to sanctifie them to thee; all thy disquiet avails thee nothing: but a patient submission may save thy Soul. Be ever Cautious in making Vows, and never do it, but with good advice: but if thou hast oblig'd thy self, see thou be Faithful in the performance, what ever it be.

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S. Pius. 3 U L Y XI.

Bishop of *Rome*, and put to death
under the Emperor *Antoninus* in
the second Century. Pray for the pre-
sent Bishop of that See, that God
would assist him for the Faith-
ful discharge of all duties: Pray
for all Pastors, and for all the
Faithful: Pray for thy self, that
thy Life may be answerable to thy
Faith. Pray for all that are out
of the Church, that God would
shew mercy to them, and bring
them into the Fold of Christ.

S. John Gualbertus. JULY XII.

Born at *Florence*, and for some time a Soldier ; but upon shewing mercy to the Murtherer of his Brother, God rewarded this his Charity in forgiving an enemy, by Inspiring him with holy resolutions of changing his life and entering into a Religious house, where having been an Example of all Virtues, he afterwards instituted a new Order under the Rule of *S. Benedict*, and with other Religious Men, who followed him, wholly applied himself to making War against Error, and all the Practices of *Simony*, in which undertaking he, met with great opposition and suffered very much : but God blessed his endeavours with great success, and being at length exhausted with Labor, Fasting, Watching, Praying, Mortification, and Old Age, he died in the Year 1073. Pray for all the Religious of this Order,

that they may keep up the Spirit of their Founder. Pray for his Charity, that thou mayst learn that Gospel-lesson, of Forgiving and Loving thy Enemies; for great Blessings are entail'd on it: and so thou art to expect Pardon of God for thy own sins, as thou forgivest others, who have offended thee. But then see, thou be sincere in this; 'tis easy saying, thou forgivest them; but this must be from thy Heart: and the Charity of thy Heart must manifest it self in thy Behaviour, in thy Words and Actions: if thou canst not come to this, remember thy Profession of Charity is to be suspected as False and Counterfeit; and thou canst not have true Peace, till thou hast gain'd this point. Pray for Grace, that thou mayst be no ways wanting in this fundamental Duty. Joyn likewise thy Prayers this day for the rooting out all the Practices of *Simony* from amongst the Faithful; they are very provoking to Heaven, and as
God

God manifested his early anger against them in *Simon Magus*; so, 'tis not to be question'd, they draw very severe Judgments now upon those Mercenary Spirits, who prostitute Holy things for advancing their Temporal Interest, and so let Wolves into the Church instead of Pastors, to have a care of the Flock: Pray for remedy against this evil: and let no kind of Temporal advantage influence thee in Spiritual matters; for however thou may'st draw fair colors over it, yet 'tis nothing better than Palliated *Simony*.

It being also the day of SS. *Nabor* and *Felix*, who were put to death at *Milan*, under the Emperor *Maximinian*, in the Year 380. Pray for all those, that are in affliction; Pray for patience for thy self in all Troubles. Pray in particular for a happy Death, that with the Spirit of the Martyrs thou may'st surrender thy Soul into the Hands of God.

S. *Anacletus.* J U L Y XIII.

Bishop of *Rome* and Third after S. *Peter*, laid down his life in Testimony of the Christian Faith about the Year 90, Pray for his present Holiness; as he has the Care of all, so he ought to have the Prayers of all, since the Good of the Church very much depends on the faithful performance of his Charge. Pray for all Pastors, and for thy self, that by no sort of Irregularity thou may'st make the enemies of God blaspheme, nor any ways bring a Scandal on the Faith thou professest. How many are averse to the Church, thro' the ill lives of its Members? See, thou hast no part in this; for so many Souls must thou answer for, as are discourag'd from seeking the Truth by thy ill Example.

S. Bonaventure. J U L Y XIV.

A Learned and Holy Man of the Order of *S. Francis*, and Bishop of *Albane*, who in his Writings has left a great Argument of Extraordinary Piety and Learning: he died in the Year 1275. Pray for all the Bishops of Christ's Church, that they may follow the Spirit of this Great Prelate: Pray for the Colledge of Cardinals, of which he was an honourable Member, that by an Exemplar Piety, they may draw down the Blessings of Heaven upon them, and all those Graces, which are the necessary qualifications of that Charge, to which they are call'd. Pray for thy self, that thou mayst be Faithful in thy Station: there's no Condition, but what has many Obligations annexed to it; very few are solicitous to consider them all, and fewer perform them; Heaven-ly

152 *S. Henry.* JULY XV.

ly Light and Grace are necessary for this; reflect on thy wants, and let thy Prayers be proportion'd to them.

S. Henry. JULY XV.

Duke of *Bavaria*, and afterwards created Emperor of the *Romans*: amidst the distractions of a Crown, he was ever solicitous for obtaining a better Kingdom, being wholly intent upon works of Piety, and yet Zealous in making war against Infidels, and bringing them to the Light of the Gospel, it being by his means, that *Hungary* receiv'd the Faith. The blessing of Heaven every where attended him, to reward his Piety, who undertook nothing, but what he began with Prayers. Having left great Monuments of an Exemplar and Holy Life, he died in the Year 1024. Pray for all Christian Princes, that as they are
God's

Translation of S. Osmund, &c. 153.

God's Vicegerents, so they may be zealous maintainers of his Law. Let those have thy particular Prayers, who make war against Infidels, that God would give a blessing to their Arms, and make them happy Instruments of carrying his Name amongst Unbelievers. Engage thou in this War, by discountenancing every thing, that is contrary to the Law of God; Labor to root out whatever is corrupt and Vicious within thee, that so thou be not reproach'd for being in confederacy with the Enemies of God; and to succeed, remember to let Prayer be the beginning of whatever thou undertakest.

Translation of S. Swithin. Pray for thy Country that God would send forth his Holy Spirit upon it, and enrich it with Heavenly blessing.

J U L Y XVI.

*Translation of S. Osmund, Bishop of
Salisbury. An. 1099.*

GOD was pleased to manifest the sanctity of his Pre-
late with many miracles wrought
on the Lame and Blind. Pray for
thy Country, that God would
mercifully again renew his Won-
ders on all those, who thro' Blind-
ness see not their way, or through
vicious Habits go out of it. All
who are mis-led by Vice or Error,
deserve thy Compassion, and de-
mand thy Prayers: Importune
Heaven in their behalf, and let
their misery make thee give thanks
for that mercy, which has distin-
guish'd thee from them. Ther's
no misery, thou seest in others,
which would not be thine, did not
the Grace of God preserve thee.
Pray for them and be Thankful
for thy self.

S. Alexius. J U L Y XVII.

A Noble Roman, who having Married in compliance with his Parents, went away the first Night, leaving his Wife untouched, and having spent seventeen Years in visiting Holy places, returned again, and was receiv'd and Maintained by his Father, as a Stranger and a Poor Man; in which state he lived seventeen years unknown to all, and at length died in the Year 398. Leaving his Name in a Paper, with an account of his Life. Some ways of the Holy Spirit are extraordinary; adore him in all. This is not an Example to be imitated, but 'tis however a Lesson to those in a Conjugal life, how they ought to possess their vessels with Honor, and not abuse the liberty of their state with any kind of Indecency.

The

156 *S. Alexius.* JULY XVII.

The end of Marriage is Lawful and Honourable, but whatever is not for that end, is not justifiable, but may be as criminal in Persons of that State, as of any other. Pray for the Spirit of Purity, and beseech God to give thee a clean Heart: be careful to avoid whatever may be prejudicial to it: Keep a guard on thy Eyes and Tongue, and expose not thy self to dangers. Examine thy weakness in this particular; resolve upon using the means necessary for thy Security, and having begged pardon for past failings, beseech God to strengthen thee in all Temptations: This thou hast reason to hope for, in such as occasionally happen; but if thou puttest thy self into them, thou temptest God to forsake thee.

It being also the day of *S. Kenelmus*, King and Martyr. *An. 820.* Pray for thy King and Country, that God would watch over them and be their Protector. Pray for remedy of all Vice and Error; let all deluded Souls partake of thy Charity.

JULY

J U L Y XVIII.

S. *Symphorosa and her seven Sons.*

THIS holy Woman was Wife of S. *Getulius*, Martyr'd for his Faith in Christ, who being apprehended with her seven Sons on the same account, and Tried with many Torments, persever'd with wonderful Constancy: and as her Piety had taught them to be virtuous, so by her Courage now she shew'd them the way to Martyrdom, being thrown into a River with a Stone about her Neck; after which her Sons being fastn'd to Posts, were severally put to death, under *Adrian* the Emperor, in the Year 125. Pray for all, that are under any kind of Persecution, Oppression or Trouble, that God would be their support, and preserve them from all despairing and dejecting thoughts.

thoughts : make the same Petition for thy self. Pray in particular for all thy Relations, and admit of no breach of Charity with those, with whom thou desirest to live for ever in Bliss. Here let Parents pray for their Children, and learn, how much depends on a pious Education and their Good Example : to be wanting in either is a Sin so great in it self, and so pernicious in its consequences, that for the difficulty of pardon, it may be number'd amongst the sins against the Holy Ghost : For which way can they possibly make reparation of the injury done ? Good Education and the Example of Parents teach Children to be Martyrs and Saints ; but to connive at their disorders, and breed them up to the usual Vanities and Follies of the World, is turning them from God, and putting them in the Broad way, even the way of Hell. Neglect and Indiscreet love are equally pernicious in this kind ; let them beg Grace to keep
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in the Middle way. 'Tis the great misfortune of Parents to see their Children unhappy here: but to see them unhappy for ever, and thro' their fault, must be an aggravation even of Hell it self. Grant all Parents grace, O God, to prevent this evil.

It being also the day of S. *Arnulphus* Bishop and Martyr; Pray for all the Pastors in Christ's Church; Pray for all in affliction; Pray for thy Country, that God would establish it in Truth, and deliver it from all evils.

S. Margaret. JULY XX.

A Holy Virgin, who for the Confession of the Faith of Christ, was put to death at *Antioch*, under *Decius* Emperor, about the Year 242. Pray for all in the profession of Virginity; as it is a more perfect state than any other, so it has its Difficulties and Trials, such as require Constancy and Courage: but then, as these have chose Christ for their Spouse, so they have reason, above others, to hope for all necessary helps from him, who cannot but be Faithful to them, who are Faithful to him. Pray for all in Affliction and Trouble; they stand in need of God's particular Assistance, to support them against excessive solicitude, against impatience and dejection: if thy experience has made thee sensible of this danger,
fail.

[S. *Margaret.*] JULY XX. 1671

fail not to importune Heaven in favor of all such as are in it; thus in Christ's Mystical Body the Members are to be helpful to one another; 'tis a Duty in this sacred Society, and be not thou wanting in it. And if thou hast any part of the bitter Cup before thee, offer thy self on the day of Martyrs, to drink it with the resolution and Spirit of the Martyrs: it may be the only Martyrdom God requires of thee; be Faithful and beg of him to strengthen thee.

S. Praxedes. J V L Y XXI.

A Holy Virgin Daughter of S. Prudence a Roman Senator and Sister of S. Pudenciana, who having Compassion on the suffering Christians, persecuted by *Marcus Antoninus*, employ'd her self wholly in the Charitable Offices of comforting, encouraging and relieving them in their Distress, in visiting the Prisons, and burying the Bodies of such as were put to death; and after a holy Life gave up her Spirit, in the Year 140. Pray for some portion of her Holy Spirit, and resolve upon the practice of her Charity, as far as thy Circumstances will permit: There are not wanting objects, that require thy Compassion and help; if there be not the Persecution of Tyrants, there is of Poverty, Sicknes, Miserie and Injustice; to Visit, Comfort and Relieve these, is the greatest Charity to them, and thy o-
self

self. How many are blest'd with plentiful Fortunes, and in these have the opportunity of bringing comfort to Thousands, and laying up for themselves Treasures of eternal Comforts? Some there are that do so, and these are the Glory of their Profession; their Charity, as a sweet Savor, ascends before God, and brings down plenty of Heavenly blessings. Art thou (to thy abilities) one of this number? Call over thy Expences: whatever has been laid out in *Necessaries*, will be allow'd in making up thy Accounts: but how little a part is this of the *Summa Total*? The rest must be charg'd under the Head of *Unprofitable Expences*: thou hast satisfied thy Vanity, Self-love, disorderly, and it may be Vicious humors; and thou might'st have gain'd Heaven with what has been thus mis-spent. Learn to be a better Merchant, and never think thy self a good Christian, til thou givest to God the things that are God's, and leavest off

off to sacrifice to Idols, what belongs to him.

S. Mary Magdalen. JULY. XXII.

She had liv'd a long time in all the disorders of Luxury and Vice, but touch'd at length with the sense of her Crimes, and knowing Christ to be her only Physician, she runs in to him, while at Table with the Pharisee, throw's her self at his Feet, washes them with her Tears, and wipes them with her Hair; she kisses them, and pours forth her sweet Perfumes, and departs not thence, till she had Christ her Advocate, and heard those words of comfort from his sacred Mouth; *Thy sins are forgiven thee; Thy Faith has sav'd thee; Go in Peace.* Adore the Goodness of thy Redeemer, and bless his mercy, who has given such encouragement to repent-
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ing Sinners. Pray for all thole unhappy ones, who, like *Magdalen*, are engag'd in fin, that being sensible of their Misery, they may, with her, seek their Redeemer, and by a sincere Conversion be receiv'd into his favor. Let this days mercy raise up thy hopes in Christ, and, whatever thy sins have been preserve thee from all despair. Cast thy self, this day, at his Feet, bewail thy past Transgressions, and let thy Heart dissolve into Tears of Penance; if thy Repentance be like hers, thou canst not fail of having Christ thy Advocate; he will say to thy Soul; Go in Peace thy sins are forgiven thee. Grant me, O Jesus, the true dispositions of a Converted Heart: let me no more deceive my self with fruitless purposes; but as often as I go to the Feet of thy Minister, let me carry with me the Contrition of this holy Penitent.

2. S. *Mary Magdalen* having thus obtain'd pardon of her sins, became a true Disciple of Jesus, and

and her Heart, which he had rescu'd from the love of the World, she gave now entirely to him. She delighted in his sacred Doctrin, and her place of Rest was at his Feet, where she first found wonderful effects of his Goodness; she pour'd Perfumes on his Head, to prepare him for his Burial; she followed him to the Cross with Tears, she was the first at his Sepulcher, and there continued watching for her Lord; She was informed of his Resurrection by the Angels, and was the first mention'd in Scripture, to whom Christ appeared. After his Ascension, being forced away by the Jews, she came into the Southern parts of *France*, as 'tis related in her Life, and finding a convenient retirement in a Cave, she there spent the residue of her days in continual Prayer and Mortification, till God call'd her to a better Life. Learn from her the method of a true Conversion; if God has mercifully drawn thee out of a State

State of sin, express thy sense of this mercy in a more than ordinary fidelity to thy Lord; Endeavour to out-do all in every Christian duty, in Prayer, Fasting and all kinds of Humiliation. The Innocent Christian, and he that has given no Scandal in any Transgression, is oblig'd to a life of Virtue; the Converted sinner ought to do something more and make his a life of Penance, bearing some proportion to his past offences, that so by a more than ordinary exemplarity, he may make some reparation of the injury done to others. Be careful and just in this, as far as it belongs to thee. But whatever thy life has been, pray on this day, to be deliver'd from all Temptations, or to be strengthened against them; resolve upon avoiding all Occasions of sin; be cautious in the choice of Company, and in all thy Conversation; be jealous of all familiarities: keep a strict guard on thy Thoughts, on thy Eyes and Tongue; venture
not

not on Books, that are apt to soften and amuse thy Soul: beseech God to take from thee the love of the World, and of all its Vanities and Snares, to give thee a true sense of thy own Weakness and of all Dangers before thee, and to inspire thee with courage necessary for thy Security. Look on this Saint in her Cave, and while she wholly renounces the World, be not averse to retirement: as far as thou forsakeest the World, thou mayest hope, God will in proportion'd degrees approach to thee, and prepare thee for a better.

S. Apollinaris. J V L Y. XXIII.

A Holy Man, who came in company with S. Peter from *Antioch* to *Rome*, and was by him ordained Bishop and sent to *Ravenna* in *Italy* to Preach the Gospel, where having been blessed with great Success in the conversion of many, he was put to cruel
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Torments and afterwards Banish'd out of the *City*. But the Spirit of God every where accompanying him, he Preached in other places, doing good to all, but was every where persecuted and put to the severest Trials. At length returning to *Ravenna*, all his labors and sufferings were crowned with Martyrdom, under *Vespasian*, in the Year 82. Pray for all the Prelates and Pastors of Christ's Church, that succeeding in the Function of this holy Man, they may inherit his Spirit and Zeal, and venture all extremities for the good of Souls. No apprehension of suffering ought to discourage them from their duty; Can it be then the Spirit of God moves those, who to spare themselves the labor and pains of doing Good to their Neighbor, omit the doing it? They are bound to give their Life, and will not give their Labor. Is this the Spirit of Jesus, or of his Apostles and Martyrs? Grant to all, O God, who undertake to labor in

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thy Vineyard, the Spirit of Laborers; and that they may think themselves as much obliged to work all day, as the day-laborer, who is hir'd to his Work. Pray again for all in Persecution and Trouble: and let the Patience of the Martyrs teach thee Patience in all thy Trials. Christians ought to be ashamed, after so many great Examples, to let ordinary Difficulties and Provocations, cast them into Dejection and Passion. Labor therefore in earnest to overcome these evils. ; go thro' all with courage and resolution; consider them as the passage to everlasting Rest, and beseech God to help thee, who gave strength to the Martyrs.

Vigil of S. James. JULY. XXIV.

OBSERVE this day, as the Church prescribes, in Fasting, Humiliation and Prayer: and since she designs it for thy Mortification, see there be some self-denial in it. Govern thy Passion, thy Inclinations

tions and Appetites, and yield not to any of these on a day, when thou are called to renounce them. Let it not be a day of Vanity and Diversions, but strive, by forsaking these, to approach to God. By Self-love thou departest from him: and must it not be Self-denial, that must again bring thee to him?

It being also the day of *S. Christina* a Holy Virgin and Daughter of a *Pagan* Judge, who having Broken and Sold her Fathers Idols for the Relief of the Poor, was by his order put to cruel Torments, and at last Short to Death with Arrows in the Year 285. Pray for her Zeal and Courage, and go Arm'd with these against thy own Idols. In whatever manner thou layest out thy Money, either contrary or prejudicial to the Spirit of the Gospel, to its Humility, Moderation, Temperance, &c. it is in a kind of Idolatrous way: Hold thy Hand now, and spare something of it to the Poor. If thou

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canst not prevail, Is it not because thou hast some Idol, to which thou makest a Sacrifice of that, which belongs to God? Be ashamed, beg pardon and Amend.

S. James. J V L R XXV.

1. **A**N Apostle, and Brother of *S. John Evangelist*, who being amongst the first call'd by Christ, left his Father and Nets and follow'd him: Pray for all those, that succeed in his holy Function, that they may truly renounce the love of the world and follow Christ.

2. Having Preach'd the Gospel in many places, he was at length condemn'd by *Herod Agrippa*, and beheaded at *Jerusalem*, being the First of the Apostles, that gave his life for Christ. Pray for all that suffer for their Faith, and beg Grace, that thou mayest rather submit to all Extremities and Death, than deny Christ or his Truths.

3. His Body was Translated to *Compostella* in *Spain*, where it has been even since kept with great veneration.

neration, and visited by Christians from all parts of the World. Praise and honour God in his Saints, let the memory of their sufferings excite in thee a zeal like theirs. Pray for all those pious Pilgrims, who for this end undertake their laborious journeys, that God will comfort them and bethe reward of their Labors. Pray for remedy of all those abuses, that are kept up under this Cover.

Christ, in chosing Fishermen to be his Apostles, and by their means, converting the World to his Faith, has in this abundantly demonstrated, that this has not been the work of human Wisdom, Eloquence or Power, but only of his Grace and Truth; and in this has taught all his Followers, how great Confidence they ought to have in his assistance, in whatever they undertake, and that for their success, they are ever to depend on him. This is the first lesson all those are to learn, above others, who are preparing for the Care of
Souls

Souls: these are to enter into the Charge of the Apostles, and as they see, the only qualifications these had, was from Heaven, and the wonderful Fruit of their Labors was the effect of the Divine blessing; so they are to settle this for their first Principle; that the best Natural parts and Eloquence, the most laborious application to study will not render them qualified for their Work, except by a life of Piety and Solid virtue, they obtain the assistance of the Divine Grace, and that holy Spirit to accompany them, which was the accomplishment of the Apostles. The work is not of Nature, but of Grace, and therefore without Grace is not to be effected. What exact Disciplin therefore ought to be kept up in all those Places, where this great Charge is the End of the Education they give: and how diligent ought all they to be, who are preparing for it? Their great business ought to be, to overcome themselves and the World, and their

their principal study, to improve in all the practices of a virtuous Life. Send forth thy holy Spirit, O God, that he may lead them on in all thy ways, and teach them to depend on this Divine Helper.

This same is an instruction to all Faithful Souls, with what Courage they ought to go on in the work of their Salvation. 'Tis a task of very great difficulty they have undertaken, to master themselves, to stand against the corruption of the World, and defend themselves against all the snares of a Powerful and subtle Enemy; and this difficulty is still encreased upon the consideration of their own weakness, which compared with the great work they have to do, seems enough to draw on dejection and despair. But how great a remedy have all Christians against these discouraging Temptations, by looking on the Apostles, and comparing the immense difficulties of their task of Converting an idolatrous and wick-

ed World, with the infirmities and little dispositions of them, who were to be the Undertakers? Is there not in this sufficient motive for all to go on with resolution and a confidence in the Divine assistance? They were all Men as we are, subject to same Weaknesses and Passions: but our work is nothing, if compar'd to theirs. They had the whole World on their Hands; we have generally but one to take care of: we have Principles of Education and Faith already laid; they found all Contrary in those, to whom they were sent: we have only the opposition of a Corrupt nature; and they had the power and interest of Earth and Hell to stand against them, Arm'd with all the Terrors, that Malice and Cruelty could invent: and yet did not they go on with courage? Were not they every where victorious, in rescuing so many Nations from the Tyranny of Hell, and Subjecting them to the Faith of Christ? And canst not thou,

dear Christian, have hopes, that God will carry thee on with success in thy little work ? Hast not thou the same ; God to help thee ? His Power is the same ; his Goodness is the same ; his Arm is not shortened ; and his infinit Truth, which cannot fail, is still engag'd to help all those, that put their trust in him. Be Faithful then in thy endeavors : be not tired with thy Labor ; let no difficulties or seeming delays discourage thee ; but place thy whole Confidence in God ; for they cannot fail of his help, who lose not their hopes in him. But then to obtain this help ; See what thou hast to do.

Christ teaches thee ; for in choosing Men of a Laborious Life to be his Apostles, such as by their Profession were exposed to great Fatigues, to Heats and Colds, to almost continual Watching and Dangers ; he first instructs all those, who succeed in their Function, what their Life ought to be, and that if they

they expect the Holy Spirit to accompany them, as he did the Apostles, this cannot be, but on the same terms with the Apostles, that is, upon their engaging in a laborious, watchful, and painful Life. To seek ease and temporal Convenience under this Character, seems nothing less than a renouncing all divine assistance; 'tis expecting the Blessing of Heaven on Sloth and Self-Love, which is only promised to those that labour and deny themselves. *Ite & docete omnes gentes*; Go and Teach all Nations, is the Commission given to the Apostles; and upon this, follows the Promise; *Ecce vobiscum sum*: Behold I am with you: And what have they to do with this, who neither Go nor Teach; but sit still in the enjoyment of what they have, and let the World go on in all its ways of Ignorance and Vice?

Secondly, Christ in this instructs all other his Followers, that

a Life of Sloth, Self-Love, and Ease becomes not their Profession: They are call'd forth into the Field of Battle, they have many Enemies to overcome, infinite Temptations to resist; they have many great duties to perform, and there are none of them, but what have their difficulties; and though Nature be never so perverse, stubborn, and rebellious, yet it must be forced to a Compliance with the Commands and Will of God, and Salvation cannot be expected, but on this Condition. Now this being duly considered, who can imagine, that a Christians Life is not to be a Life of Watching, and Labour? Enemies are not to be overcome without fighting; and if their assaults are as lasting as our Lives, our resistance must be so too: Great Works are not to be accomplished, but with great Labour; and if there are perpetual hindrances, and new difficulties daily appear-

pearing, there must be as daily efforts of a watchful and diligent mind to remove them. How then can a Christian think of gratifying himself, in yielding to sloth and ease, but with the evident hazard of losing all? Is not this to give great advantages to his Enemies? Is not this to encrease his difficulties? Is not this to deprive himself of all those, divine helps, which are promised only to those, that seek them as they ought? A Christian therefore must fight and labour, and ever proportion his diligence to the difficulties of his Work, and to the opposition he daily meets; upon these terms he needs not doubt of a powerful assistance from above; thus he must go on with Courage, not fearing all that Earth and Hell can do against him, since he may be secure of having Heaven on his side. Grant, O God, this spirit to all thy faithful: give them a true sense of the work they have

have to do, that having so many difficulties before them, they may not encrease them by their sloth and negligence ; but by a watchful and laborious diligence put themselves in the most assured dispositions of obtaining thy help, without which they must certainly perish.

It being also the day of St. *Christopher*, Martyr, recommend all those in thy Prayers, who suffer in any kind for their Faith ; pray for all in affliction, and beg Patience for thy self.

J U L Y XXVI.

St. *Ann.*

1. **M**Other of the Blessed Virgin : Admire those Virtues, by which she was qualified to be the Mother of such a Blessing, and pray for a large Portion of the same, which may recommend thee to the favour of Heaven.

2. She was blessed with this
happy

happy Fruit, after many years of barrenness, and at such an age, when it might be justly esteemed the Fruit, not so much of Nature as of Grace. Raise up thy hope, and be not discouraged at whatever happens; for God often differs his help, to render his Providence more adorable, and to recompence thy Patience with greater Blessings.

3. She being Mother of a Family: Pray for all in that State, that God would give them the Spirit of Discretion and Patience, to be Faithful in all Duties, and to work out their Salvation through all their difficulties.

Almighty God having mercifully provided all States, with Examples amongst the Saints, for their Encouragement and Direction; but that of Marriage having the fewest in the Christian Calendar, I think this ought to awaken all of that State, to make them Jealous, that either their difficulties and dangers are more than

than ordinary, or that those who are engag'd in it, are more careless in the concern of Salvation than other Christians. I fear there is something of both; that their difficulties are greater, and their Care less, and I cannot but think, this was some motive to the Church, to command this day to be kept Holy, in Charity to them; that as Christians of all other States, in the frequent return of Holy-days, have so many Examples, and Encouragements to Virtue, so these might have their day too, wherein to examine themselves, to ask all necessary helps, and be spurr'd on to a holy emulation of the Saint they honour.

The first difficulty belonging to this State, is in preparing for it; for it being now raised to the dignity of a Sacrament, signifying the union of Christ with his Church, and to be the Source of many Graces, and Spiritual Be-

Benedictions; and the End of it being not to People the Earth, as in the Law of Nature, but to accomplish the number of the Elect, in bringing forth Children to be the Heirs of God, and Co-heirs of Christ; and its happiness not being in having Children, but in having those that are good; this now is to be esteemed by Christians a Holy State, and none ought to engage in it, but with holy dispositions; such as may prepare them for the Graces necessary for their State, and that they may be truly such, whom *God has joined together*. Upon these terms they may expect the Blessings of Heaven, and a Marriage thus contracted will be truly Christian, and Holy. But now, how great are the difficulties in preparing thus, is very obvious to all those, who consider the many Temptations, by which human weakness is but too easily diverted from these more pious motives; there

there being very few, that look this way, but what are carried on either by Sensuality, or the violence of blind Passion; or the consideration of Interest or Honour, &c. And while these have the influence over the whole mananagement; how few can with truth say, that God has joined them? What wonder is it, that Blessings do not attend them, or that there are so few of this State, to fill up the Calendar, whilst in the very first step, they generally forsake the Order of Christianity, and put themselves out of the Protection of Heaven?

There is afterwards as great a difficulty: for when the first Passion is abated, if it be not succeeded with a True Christian love, 'tis almost impossible to satisfy the Obligations of their State, in bearing and forbearing one another, as the Apostle commands. A little time gives them a perfect knowledge of each other; they discover

ver their mutual Infirmities and Humors, before unknown, and these are to be born for life : Now, who can tell me, how much Patience, Humility, Prudence and Condescendence is necessary for making these even tolerable, so as to preserve Peace, and prevent their breaking out into a Storm ? And how much more is still requisite, to maintain a mutual love, amidst the daily Provocations, and the disagreeableness of Temper, which are so very injurious to it ? Certainly there must be a very large Stock of these Christian virtues ; and how few are so well provided with them ? And yet without these, 'tis scarce possible to satisfy those Duties, to which they have so strictly engag'd themselves ; but must unavoidably be follow'd with such Differences and Antipathies, which cannot be less than Criminal, considering the strictness of their Engagement. So that if Christians, that are married, either do not really love, or have
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not virtue enough to answer all the effects of love, it cannot be avoided, but their life, must be a life of Sin. This is a difficulty, enough to make those tremble, who know how to consider it aright.

But if we suppose nothing wanting in the Conjugal love, but that, thro' Virtue or happiness of Temper, that Duty is wholly satisfied; yet as this removes some difficulties, so it encreases others in that excess of Solitude, which is but too often occasioned by it, to the great prejudice of all Christian duties. For if, with this love, all things go on well on both sides, there's danger of this love being nothing but Passion and of so confining their Hearts to human comforts, as to take them off from the Search or desire of those, that are Divine. But if either Party happens to take ill ways, such as are prejudicial to their Temporal or Eternal concerns (and how often do's this happen?) then that love, which would otherwise be their comfort, proves

proves their Rack, and carries with it the Torment of a perpetual anxiety and solicitude: for to love a Person, and at the same time see him obstinate in such a course, as will bring ruin to Body or Soul, is a misfortune too great for ordinary Virtue to support, and requires a very particular Grace to be preserv'd under its weight and oppression.

Then if we add to this the difficulties in the discharge of Common duties belonging to that state, in the care Children; first in their Education, so as to avoid the two extremes of *immoderate Fondness* and *Neglect*, both which are equally mischievous; then in disposing of them, so as to provide for their Temporal and Eternal Good: and the great Trial in the Miscarriage or sinful Extravagancies of any one of them. Then the obligation in regard of Servants, in which there may be many Criminal Omissions; their Bodies and Souls being in their Charge, and for which they

they must be accountable, for whatever happens, thro' their Want of Care, Good Order or Good Example. Then the great Solitude in Family-concerns and making provision for it, which in many tempers runs too easily to an excess, and is very apt so wholly to take up their thoughts, as to be the occasion either of their taking unwarrantable and unjust ways, or, at least, of neglecting the greatest duties of Eternity. This difficulty is very considerable in a strait fortune, and where the number of Children creates but too just fears of Want. And tho' a larger Fortune makes this more easy; yet it occasions another difficulty as great as the former, and that is, in making a Christian use of that Blessing, and not running into the extravagancies of Prodigality and all the common abuses of the Mode and Age.

So that, whatever way we turn, and whether things go Right or Wrong, there appear so many great Duties in this State on one side, and
so

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so many difficulties and dangers on the other, that I think, there's no Condition of Human life requires greater Virtue and more Christian qualifications to go thro' it well, than this. Patience, Humility, Moderation, Courage, Longanimity, Discretion and all the Gifts of the Holy Ghost are here necessary; so that as they are Guilty of great Rashness, who engage in it, without due preparation, and obliging Heaven to direct them in their choice, and fit them for all its difficulties; so it must be as great a neglect in those, who having experienc'd the weight of what they have undertaken, omit this day to importune Heaven for all necessary helps, whereby they may be enabled to perform all its duties, and not be diverted by its endless perplexities from Securing their Eternal Lot.

S. Pantaleon. JULY XXVII.

A Famous Physician of *Nicom-media*, who being converted to the Christian Faith, extended his Profession to the cure of Souls as well as Bodies ; and being apprehended for this his Zeal, after Suffering many Torments with a wonderful constancy, he was at length beheaded under *Diocletian* in the Year 301. Pray for all in Persecution and Trouble, and beseech God to give thee Patience in all thy Trials: What are thine, if compar'd to those of the Martyrs? And why then art thou so easily disturb'd? Lament thy Weakness and beg for Strength: Humble thy self and Pray. Learn too, that all states are capable of doing good to their Neighbor, in helping him into the way of Salvation. Be Zealous and Charitable in this, as far as thy Circumstances will permit. How often hast thou given
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Scandal to others by Words, and by thy ill Example discourag'd them from seeking the Truth? what other reparation canst thou make, than in edifying them by thy Zeal, and by seasonable discourses exciting them to the love of Virtue and Truth?

¶ U L Y XXVIII.

SS. *Nazarinus, Celsus* and *Victor*,
Martyrs; and S. *Innocent*, Pope,

THE Two former liv'd soon after the Apostles; *Nazarinus* having been Baptized by *Linus*, who succeeded S. *Peter*, and taking with him *Celsus*, a Youth, whom he had instructed in the Christian Faith, went to *Trevers*, where, in the Persecution of *Nero*, they were both cast into the Sea, but being miraculously deliver'd; they came to *Milan*, where for Preaching the Gospel, they were be-

Beheaded; and their Bodies were found many Years after by S. *Ambrose*, with their Blood yet fresh, as if they had been taken out of the Executioner's Hands. Pray for a like Zeal for the Faith of Christ; let neither Fear nor Shame hinder thee from doing good to others; to contribute to the Salvation of thy Neighbour, is the most effectual way of securing thy own. Be not sparing of thy pains in a Cause, for which so many have laid down their Lives; and remember, whilst Vice and Liberty have so many Abettors, thou canst not want opportunities of practising this Charity. Others are bold in Evil, why shouldst thou not be so in all that is Good? The Devil has many Apostles, be thou one of Christ's

Victor Bishop of Rome, a Prelate zealous in maintaining the Faith receiv'd and the Discipline of the Church, was Martyr'd under *Severus*, in the Year 195. *Innocentius* was Bishop of the same See in the time of S. *Jerom* and S. *Augustin*, who make mention

of his great Sanctity, and having faithfully discharg'd all the Duties of a good Pastor, made a happy End in the Year 416. Pray for the present Bishop of that See, that God would assist him with all Grace necessary for his great Charge: Pray for all the Pastors in Christ's Church, that being animated with the Spirit of the Primitive Times, they may spend their Lives for the good of their Flock.

JULY XXIX.

S. Martha.

Sister to S. Mary Magdalen and Lazarus, who Entertain'd Christ in her House at Bethania, and being busie in making Preparation for him, ask'd, that Mary, who sat at Christ's Feet, might be desir'd to help her. To whom Christ made answer; *Martha, Martha, thou art busie about many things, but there is one thing necessary;*

necessary; Mary has chose the better part. After Christ's Ascension, being seiz'd by the Jews, as 'tis related in her Life, she was forc'd on Shipboard with all her Family, and having no other Pilot but Providence, arriv'd at *Marseils*, where in Retirement with other Holy Women, she spent the residue of her days in Prayer, and all the Exercises of a Holy Life, and thus waited, till Death carried her to be his Guest, whom she had before Entertain'd. Pray for the Spirit of *Martha* in all thy Labors, that whatever thou doest, may be design'd for the Entertainment of Christ: This has been the Practice of many Servants of God, who being oblig'd to an active and laborious Life, have ever endeavour'd to direct and offer all their Labours to Christ, in the Persons of those whom they serv'd; by his own Prescription; who said, *whatever you do to any of these little ones, you do to me.* For this end, in all Business, avoid Sollicitude, as much as is possible, go on with peace and submission to the Will of God, and often

remember the *one thing necessary*. 'Tis a happy Family, where *Martha* calls in *Mary* to her help; where Prayer and the love of Retirement sanctifie their Labours and all exterior Employments; for the mind is so easily possessed with these, either thro' the desire of Success, or the solicitude of giving satisfaction, or escaping reproof, or seeking the esteem of others, that if it be not recall'd by Prayer and reasonable Retreats, it will be wholly dissipated, and so taken up with this world, as to lose the greater Concern of the next. Be therefore watchful against this Evil, and pray for remedy. Thy Time in this World is to be short, but thy Being in the next is to be Eternal: There is to be Provision for both, but this ought to be reasonable and just; let therefore that which is the greatest, be thy greater Concern, and being busie about many things, forget not the *one thing necessary*. 'Tis thy advice, O Jesus; grant we may faithfully observe it.

J U L Y XXX.

SS. *Abdon and Sennen.*

TWO Christian *Persians*, who being apprehended for burying the Martyrs Bodies, were brought in Chains to *Rome* under *Decius*, and refusing to Sacrifice to Idols, were expos'd to wild Beasts; but being spar'd by them, finish'd a glorious Martyrdom by the Sword, in the Year 253. Pray for all in Persecution and Trouble, that they may be supported with Heavenly Comforts; And since the Suffering of the Martyrs is a reproach of all impatience, confess thy weakness in this point, and pray for remedy: But let thy Endeavours accompany thy Prayers, and forget not thy Duty in the time of Tryal. Be watchful against all manner of Anger and Dejection; these are two mischievous Passions, which enslave the Mind, darken the Under-

standing, and hinder all the Effects of Grace. Make thy first opposition against these, and let no deceitful reasoning flatter thee into them. Having gain'd ground here, thou hast in this remov'd the greatest obstacles, and may'st hope by degrees to advance, so as to stand constant under the most oppressing Evils; and this is the Constancy of the Martyrs.

J U L Y XXXI.

S. Ignatius.

1. **B**ORN at *Loyola*, of a Noble Family in *Spain*, and having for some time follow'd the Court, and afterwards the Camp, he receiv'd a fortunate wound in a Siege, which oblig'd him to Retirement; and here it was, by Reading Pious Books, which Providence put into his hands, he began to entertain Thoughts of engaging in a better Cause, and improv'd these so far, that throwing by
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his Ails, he put on Sackcloth, confin'd himself to bread and water, lay on the ground, and was even cruel to himself in the severity of most rigorous Mortifications; but these were all sweeten'd by the refreshment of Heavenly Comforts. Pray for all who are engag'd in a sinful or worldly Life, that God would touch their Hearts and make them sensible of their Errors. Accustom thy self to the Reading of Pious Books, and be constant in this Exercise; recommend the same to all under thy care; and pray, it may bring forth fruit. Learn from this Saint, the Method of a true Conversion; trust to no signs of Repentance, except it be accompanied with a change of Life; and how can this be chang'd, if thou throw'st not by thy Arms, and renouncest all the occasions of thy Sin? Let some Mortifications follow thy Repentance; there cannot easily be a true sense of past Crimes, if thou dost not think the Offender worthy of Punishment: And how can thy Resolu-

tions be sincere of keeping Peace with God, if thou dost not take effectual means of overcoming thy Passions, and bringing the Inward Man into subjection? And how can this be, without Mortification? Believe me, Rebellious Tempers are not to be reduced, but by force; first weaken them, and then thou may'st command them.

2. Being now inflam'd with a zeal of doing good to others, and having qualified himself with sufficient Learning, beginning with the very first Rudiments in his riper Years, with Nine Companions, Men of Piety and Learning, he laid the foundation of the Society of Jesus; declaring War against Infidelity and Error, and with a wonderful Charity, studying by all ways to do good to the Faithful, in promoting all manner of Instruction, by Preaching and Catechising, and Erecting Schools, and making provision for Orphans and all others, whose necessitous Condition expos'd them to danger. In these Exercises
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he spent his Life, and having seen his Endeavours bless'd with unspeakable success in the Conversion of Nations, and the Reformation of great Abuses amongst Believers, he was call'd to the Reward of his Labours, in the Year 1535. Give Thanks to God for the Apostolick Spirit of this Holy Man, and pray for all his Followers, that the same Spirit may rest on them, and the Blessing of Heaven attend them in all their Pious and Charitable undertakings. Pray for all who undertake to be Labourers in Christ's Vineyard, that they may be quickn'd with the Zeal of this Saint; that all may lament the misery of Infidelity and Error, and heartily labour to bring light to all that sit in darkness. That they may have due regard to the Faithful, and not be wanting in any kind of Instruction, since the ignorance and general Corruption make this Duty necessary, and leaves them without excuse, who dispense with themselves in it. Join with this Saint, to the best of thy Abilities, in helping to the Education of

I 5 Youth,

Youth, and providing against the dangers of such as are in distress: Imitate his Zeal, in taking care, that whatever is for the Service of God and his Holy Altar, be clean and decent, as becomes the Sanctity of his Worship. 'Tis an intolerable abuse in many, to see how nice they are in not bearing any thing that is foul and dirty, that's for their Table or Back, and permitting so much filth about their Altar, that were but such Linnen given them to wipe their Nose, they would be affronted and express their choler against those who should shew them so little respect. This proceeds from want of Consideration and Sense; and were there any spark of the Love of God in them, I think they could not be so partial and blind. Examine thy self in this point, and, if thou art not concern'd in it, put those in mind of it, who are.

It being also the day of

S. Germanus a French Bishop, who came twice into *Britanny*, *An. 450.*

to oppose the *Pelagian* Heresie, which had crept in amongst the *Britans*, before the *English* had receiv'd the Christian Faith: Pray for thy Country, that God would deliver it from all Errors, and establish it in Truth and Peace. Fail not to conclude the Month with a hearty Thanksgiving for all Blessing, and a sincere Contrition for thy known and unknown Sins.

AUGUST.

S. Peter's Chains. August I.

A Day in Memory and Honour of *S. Peter's* Suffering for Christ, when to oblige the *Jews*, he was Imprison'd by Herod, and bound in Chains, as 'tis related *Acts 12.* and from which he was deliver'd by an Angel. This Festival was Instituted in the Year 438. when the Empress *Eudocia*, Wife of *Theodosius* the Younger, having gone in Pilgrimage

to *Jerusalem*, had these Chains presented to her by the Christians of that City, and which she sent afterwards to *Rome*, to her Daughter *Eudoxia* Wife of *Valentinian*: Two Churches being after Erected in Memory of them, and the Miracles wrought by them, one at *Constantinople*, the other at *Rome*. Give thanks to God for the miraculous deliverance of his Apostle for the good of his Church. Pray for the relief of all those, that suffer for their Faith thro-out the world, as the Christians then did for *S. Peter*. Pray for all in Captivity and Prison, that God would be their Comforter, preserve them from the common dangers and contagion of those places, and reach them by his Grace to sanctifie all their Sufferings. Pray for all, who living in habitual Sin, are Slaves to the Devil; their Misery is of all the greatest, and demands thy compassion and Prayers; they have Evil Spirits to keep them in their Chains, beseech God to send his Angels, to disengage them. Pray for thy self, to be delivered from all oppressions

oppressions Spiritual and Temporal :
 And remember not to be discourag'd
 at any difficulties ; for what is there
 thou may'st not hope for, when thou
 seest both Guards and Gates of Iron
 to yield to the command of God ?
 If thou art in the sleep and bonds of
 sin, beseech God to awaken thee,
 and that his light may shine upon
 thee.

It being also the day of

The *Macchabees*, who before
 Christ's time, with a wonderful con-
 stancy lost their Lives in defence
 of the Law of God and their
 Country : Pray for their Cou-
 rage in opposing the Enemies of God
 and thy Soul : Examine thy daily
 defects, and thou wilt discover want
 of Resolution and Courage, to be at
 the root of all : Pray for what thou
 want'st.

AUGUST

AUGUST H.

S. Stephen.

A Holy Bishop of *Rome*, in the time of *S. Cyprian*, who being seiz'd in the Persecution of *Valerian*, for his great Zeal in the discharge of his duties to his Flock, and refusing to Sacrifice to Idols, was Beheaded by the Emperour's Officers in his own Seat, in the Year 257. Pray for the present Bishop of that See, and for all the Pastors of God's Church, that as they are Christ's Vicegerents, so they may be ever mindful of the Charge they have undertaken, and perform it with a Holiness becoming him, whose Ministers they are. The good Shepherd gives his Life for his Sheep, either by suffering or by labouring: the Necessities of his Flock make his labours unavoidable; and if he labours as he ought, his opposing the world and sin, will set the

the World and Sinners against him; and suffering will be as unavoidable as labouring. Examine thou into thy Charge, whatever it be, and see how faithful thou art in it. Is not the business of thy Soul neglected thro' sloth? Do's not Self-love, Inclination, or Company, often put by the obligations of thy State? Consider seriously, Pray heartily, take all the pains necessary for thy amendment.

AUGUST III.

Invention of S. Stephen.

A Festival in Memory of that day, when by Revelation from God, the Body of S. Stephen the first Martyr, mention'd in the Acts, was found at Jerusalem, together with the Bodies of divers other Saints, about the Year 420. under Honorius the Emperour, and with great magnificence was remov'd by the Christians into

into the Church of *Sion*; afterwards to *Constantinople*, under *Theodosius* the Younger, and at length to *Rome* in the time of *Pelagius I.* In the removal of this Sacred Body, God was pleas'd to work many Miracles, by giving sight to the Blind, and health to the Sick, &c. which are recorded by *S. Augustin* in his *City of God*, l. 22. c. 8. and by other Writers of those Primitive Times. Bless God in his Saints, for all his Graces bestow'd on them, and for all his wonders wrought by them. Revive, this day, in thy mind the Virtues of *S. Stephen*, his great zeal for the Faith of Christ, his Patience in suffering and wonderful Charity in Praying for his Enemies, even those that ston'd him; Pray, that on this day of Miracles, God will work one more on thee, by changing thy obstinate and rebellious Heart, and subjecting it entirely to the impressions of his Grace and the accomplishment of his Holy Will. Pray for the Zeal, Patience, and Charity of this Saint: Offer thy self to do and suffer whatever thy

Profession

Profession of Christian, and the Obligations of thy State call thee to ; for this is the manifest Will of God. Pardon all thy Enemies and pray for them : Depart not from thy Prayers, till this perfect Charity be wrought in thee : Admit of no colours or pretexts to disguise thy Passion. Resolve to speak freely to those, who seem averse to thee, and never permit thy self in discourse to express any resentments or dislike of them. If this be hard, the difficulty is from the corruption and pride of thy heart ; Pray for remedy.

AUGUST IV.

S. Dominic.

A Holy Man Born in Spain, who having applied himself to Learning, was first made Canon, and afterwards was the Founder of the Order of Preachers, from him call'd *Dominicans*. He was Eminent for his

his zealous Labours in reclaiming those who had been mis-led into Error or Vice, and by himself and followers, had great success in reviving the Spirit of the Gospel, and establishing the Faithful in the love of Virtue and Truth. Having for many years been an Example to his Disciples of Charity, Humility, Poverty, and to the world a Rule of Innocence and Piety, he departed this Life in the Year 1221. Pray for all the Religious of this Holy Order, being great numbers of both Sexes, that the Spirit of their Founder may be their Rule, that they may Edifie all by their regularity and strict Discipline, and be as so many lights to the World. Pray thou may'st be exact in all the observances of a Christian Life. Living amidst the disorders and solicitude of the World, thou hast much greater difficulties to overcome, than the Religious, who by retiring from the World, are freed from a great part of the dangers, to which thou art daily expos'd. Ought not then thy care and watchfulness be proportion'd

portion'd to thy dangers, and thy labours to the difficulties of thy Life? How canst thou otherwise hope to overcome? The World is a Torrent, and thou art bound to stand against it: This cannot be, without a perpetual resistance, which must cost thee trouble and pains. Be therefore constant in thy Prayers, watchful over all thy Inclinations, resolute in self-denials, exact in all Discipline; learn to contemn the Goods of this life, and to be solicitous for those of the next: This is the life of the Religious, and this must be thine, if thou expectest thy portion with them.

AUGUST V.

Dedication of *S. Mary ad moer.*

A Feast in Memory of a Church Built and Dedicated to the Blessed Virgin by a special Revelation, and confirm'd by a Miracle of Snow falling

Dedication of S. Mary.

falling on this day, when the heats are greatest at *Rome*, in the place where the Church was commanded to be built, in the time of Pope *Liberius*, *An.* 385. Give thanks to God for all his wonders, and recommend thy self to the Prayers of the Blessed Virgin, whom God was pleas'd to honour this day with so signal a Miracle: Pray, that her Innocence and Virtue may be the Model of thy Life; the greatest Honour thou canst shew her, is in the imitation of her Sanctity, and without this, all other acknowledgments are vain. On this Dedication, Examine thy behaviour in Churches; see, whether it be alwaies with that decency and reverence, as becomes the Presence of God. Canst thou expect Blessings from his Hands, if thou art there affronting him to his Face? And what else is thy Conversation and idle gazing in that place? His awful Majesty fills the Church, and so it ought to do thy Heart, as long as thou art there. If thy Thoughts or Eyes are fixt on any other, is it God thou then adorest?

or

or may'st thou not fear, thou hast other Gods beside him? Be severe with thy self in this point; banish all manner of levity and disrespect; let a true Sense of God command thy whole Behaviour: Be there as a Criminal before his Judge, as a poor helpless Creature, before his Sovereign Lord. Thus thou wilt honour God, and render him propitious. But thy Irreverence provokes his anger, and offends thy Neighbour; and creates in Unbelievers, who happen to be witnesses of it, such an aversion to thy Faith, that thou wilt find one day, their Unbelief to be charg'd on thee.

AUGUST VI.

Transfiguration of our Lord.

AN Ancient Festival of the Church in Memory of the glorious Transfiguration of Christ on Mount *Thabor*, in presence of three of his Apostles, when a Voice was heard from Heaven, saying:

150 *Transfiguration of our Lord.*

saying: *This is my beloved Son, in whom I am well pleas'd, hear him,* Mat. 17. Pray for a true sense of this Mystery, that as Christ's Apostles, by this foretast of Glory, were prepar'd to suffer and to esteem all troubles of this Life as inconsiderable, in comparison of the eternal weight of glory, to be purchas'd by them: So thou may'st conceive this day, such a true Idea of future Happiness, as not to value all the difficulties of this Life, so thou may'st but secure thy Portion with the Blessed. Pray for this heartily, for, believe me, if thou hadst a true sense of the Goods to come, thou would'st be more diligent in all Duties, and less concern'd in all troubles: All thy neglect, sloth, and impatience, proceed from this root; and thou lovest this world, because thou takest no pains to know the next. O God, when will the thoughts of future Glory so possess my Soul, as to make me contemn all the goods and evils of this Life! Let me not want thy comforts here; but yet let me not be so solicitous for these,

these, as to forget, that darkness and dryness are to be sometimes my Trial. *Thabor* is my Encouragement, but *Calvary* is the way to bliss. Offer thy self with an indifferency to both, and beseech God to confirm thee in this Spirit.

It being also the day of

S. Xystus Bishop of *Rome*, who in the Persecution of *Valerian*, being apprehended for publickly Preaching Christ, was put to Death, together with *Felicissimus*, *Agapitus*, and others, *An. 258*. Pray for his Holiness, that God would be his director: Pray for all in Persecution and Trouble; and ask Patience for thy self in all trials.

AUGUST VII.

S. Cajetan.

Born in *Italy*, and after his Youth spent in *Virtue* and *Learning*, invested with *Ecclesiastical Dignity* and

and brought into the Court of *Rome*. But soon renouncing this State, he applied himself to the care of the Poor and the Sick, and being desirous to revive the Discipline of the Apostles, he founded an Order of Regular Clergy, who depending wholly on Divine Providence, should possess nothing, but live on such Alms, as were freely brought by the Faithful, without being ask'd. In this Method he Liv'd many Years, Charitable in all Christian Offices, fervent in Prayer, and so rigorous in all manner of Mortification, that as he had often profess'd, so he was resolv'd to make good, that Death should never find him but in sackcloth and ashes. At length an excessive trouble, occasion'd by the wickedness of the People, brought his last Sickness on him, of which he died at *Naples*, *An.* 1560. Pray for all of this Order, that they may live up to the Spirit of their Founder. Be as Charitable to the Poor and the Sick, as thy Condition will allow; this was his first step to that great Virtue, to which God was pleas'd

pleas'd to raise him; and thou may'st hope for plenty of Heavenly Blessings from the like practice. Imitate something of his Mortification, and if thou canst not approve of treating thy Body with his rigours; let it not be thy daily Study, at least, to please it. It is an Enemy, and has very treacherous Inclinations, and cannot receive thy Favours, without abusing them to thy ruin. And this is but a just consequence of thy Injustice, who art so blindly indulgent, as there to give encouragement, where Correction is due. Pray and endeavour to obtain some degree of his Confidence in God, and to be freed from all excess of sollicitude. 'Tis an Evil very prejudicial to all Christian Duties, and thou art bound to fight against it, as against an Enemy. This thou art call'd to by Christ himself, who has not press'd any one Duty, with greater Arguments than this, as thou may'st see in this days Gospel, *Mat. 6. 24.* Despise not his Advice; he that gave it, knew better the extent of this Evil, than thou. It is hard for some

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Temper,

Tempers, and in some Cases, to observe it. But where the difficulty is greater, there must be greater Endeavours too, by Labour and Prayer to stand against it.

It being also the day of

S. *Donatus* a Bishop in *Italy*, in the time of *Julian* the Apostate, who renouncing the Idols, which he was commanded to worship, having been first put to torments, afterwards finish'd his Martyrdom by the Sword, An. 366. Pray for all in Persecution: And since there are none, but who have their Trials one way or other, beg Patience for all, and thus, at least, let one Member help another.

AUGUST VIII.

SS. *Cyriacus, Largus, and Smaragdus.*

THE first of these was a Deacon of Rome, who was Emprison'd under *Diocletian*; but being set at liberty, went into *Persia*, where having Converted the Emperour, with several others,

to the Christian Faith, he return'd again to Rome, and being seiz'd by Order of *Maximianus*, was drawn in Chains before his Chariot, and after some days, having suffer'd the cruel torments of boyling Pitch and the Rack, was at length Beheaded with *Largus* and *Sinargus*, and twenty other Christians, *An. 304*. Admire the Constancy of these Primitive Christians, and having given God thanks for it, reproach to thy self thy own Impatience, who in thy ordinary Trials, so very inconsiderable, if compar'd to theirs, shew'st so little Courage in bearing them, and so very little submission to the Will of God, from whose Hand they come. Do'st not thou reflect, that all thy Dejection and Melancholy amusement is want of Courage, and thy great uneasiness, want of Patience and Submission? And how long art thou to go on thus? Thou often honour'st the Martyrs; but what is this Honour, if thou do'st not imitate them, as thy Circumstances require? Thou prayest for Heaven; but what wilt
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thy Prayers avail, if thou mak'st not use of those Means, which God sends thee, to fit thee for Salvation, and bring thee to him? Do'st thou expect to go up to Heaven by a Ladder, who thus refuseth to accept of the ordinary way of Salvation, even that way, by which Christ and all his Saints have gone? Be asham'd, beg hearty pardon, and amend.

AUGUST IX.

Vigil of S. Laurence.

IT being a Fast in preparation of the following Festival; observe it, as the Church requires. She, as a Pious Mother, considers the effects of thy self-love and intemperance, and being apprehensive of the ill consequence of thy almost daily Excesses, judges Mortification and Self-denial, to be necessary for thee, for the punishment of thy past Faults, for appeasing the Divine Anger, which thou hast provok'd, and for the obtaining

raising a better Spirit of God. Judge thou so too, and seek not this day to please thy self, which is appointed for Self-denial.

It being also the day

Of *S. Romanus*, who being one of the Souldiers, who apprehended *S. Lawrence*, and seeing his wonderful Constancy, desir'd to be Baptized by him, and having profess'd himself a Christian, was soon after Beheaded; *An. 258.* Pray for all, that want Patience and Courage in their Troubles; and under all Oppression, endeavour to gain thy Adversaries by the Spirit of Humility and Moderation; for these are the Arms of the Gospel.

AUGUST X.

S. Lawrence.

1. **H**E was a Holy Deacon at *Rome*, who envying the Glory of the Martyrs, desir'd to lay down his Life for Christ. Pray for this Spirit, and beg of God, that in all thy
K 3. Troubles

Troubles thou may'st suffer with the
Patience of a Martyr.

2. He was seisd by the Persecutors,
and after many Torments, his toru
Body was lay'd on a Grid-Iron, where
he expir'd, giving Praise and Thanks
to God. Pray for the Love of God,
which sweetn'd all the Torments of
this Martyr: 'Tis for want of this,
thy Troubles banish all Content from
thy Breast. Pray for remedy.

The Spirit of this Holy Deacon is
nowhere more manifest, than in the
Address he made to S. Xystus going to
Martyrdom: He had often assisted
this Holy Pope at the Altar as his Dea-
con, and seeing him led by Executio-
ners to give his Life for Christ, he
hastily makes up to him with this Com-
plaint: *Father, where art thou going
without thy Son? Whither go'st thou,
O Holy Priest, without thy Deacon?
You were never us'd to offer Sacrifice
without me your Minister. Wherein
have I displeas'd you? Have you found
me wanting to my Duty? Try me now
and see, whether you have made choice*

of

AUGUST X.

of an unfit Minister, for dispensing the Blood of our Lord. This was his Complaint to his Bishop going to suffer without him. And who cannot imagine here the Spirit, that mov'd him to this Complaint? To see himself at liberty, and desire to be in Chains: to see himself at liberty, and importune for the Rack and the Ax: to judge himself ill treated, because he is not to die with his Bishop. Whence can this proceed, but from the love of God, from the earnest desire of being with Christ? For this he condemn'd Liberty and Life; for this he thought of no other Honour, but that of suffering for his Lord; for this he reputed the world to be nothing, and that his happiness was in leaving it, that so he might come to the enjoyment of his God. O God, how much do we see here to raise our admiration, and oblige us to praise thy Goodness, who in such weak Vessels shewst the wonderful power of thy Grace? And how much do we see here, to reproach to our selves the perverse Indispositions of our own Hearts, who place all our

Comfort in the things of this Life, who think nothing Honourable, but what carries with it the applause of this world; and who are so far from desiring to suffer, that we dread it as a Misfortune, and then only think our selves unhappy, when we are under thy Trials? O God, what can we do, but humble our selves at the consideration of this our Misery, sue for thy Mercy, and beseech thee to mold over again this unhappy Clay, and quicken it with a more lively Faith, with a more perfect love of thee!

'Tis for want of this Faith and Love, we are thus miserable; for did we truly believe, as we profess, that the next Life is Eternal, that the Goods of it are unspeakable, that the Evils of this Life bear no proportion with them, and that 'tis by Patience and Humility under these Evils, we are to come to the possession of those Eternal Goods: Had we a lively Faith of these Truths, this Faith would change all the Sentiments of our Soul, and oblige us to frame our
Judgments

Judgments of all the things of this world, not from their agreeableness to Sense or Inclination, but only from the consideration of their being helpful or prejudicial in regard of our future Happiness. And therefore tho' the judgment of Persecution, violent Death, and of all manner of troubles, as it is fram'd from their disagreeableness to Sense, and the aversion Nature has to them, has something terrible in it, and condemns them all as real Evils, which are to be avoided: Yet when Faith comes in and assures us, that going thro' all these Evils, is the way to Eternal Happiness, and the most effectual Means of obtaining it; this corrects the former judgment, shews there's something valuable in them, and that those very things, which to the Natural Man are Evils, to the Spiritual and Christian Man are real and desirable Goods. This Faith was the only director of our Champion of Christ this day, when he begg'd to be a Companion in the Sufferings of his Bishop; and if it raises wonder in

us, tis because we judge of things by Nature and not by Faith; for had we a lively Faith, like him, we should, like him, contemn the Honours and Goods of this world, as being a hindrance in the gaining of the next, and have a greater esteem of its Misfortunes, because these are the way to Happiness. By many tribulations we must enter into the Kingdom of Heaven. This is the Judgment the Gospel gives of them, in pronouncing those *Blessed*, that Suffer: This is the judgment of Faith, and therefore as Christians, it ought to be ours; or else we believe in vain.

Tis again for want of the true Love of God, we are so little sensible of the Spirit of S. *Laurence*. For did we sincerely love God, we should not be so solicitous in gratifying Nature in every thing that is pleasing to it, but much more in Embracing the Will of God, in whatever he declares to be pleasing to him, and advantageous to our Eternal Good. All our desire of pleasing our selves, is a certain demonstration of loying our selves;

selves; and our effectual desire of
 pleasing God, is the effect of the love
 of God: if therefore, upon finding
 Nature displeas'd with what is pleasing
 to God, we judge our selves unhappy,
 and cannot find Motives to correct
 this Judgment, and to moderate our
 disturbance, 'tis evident, the bottom
 of this is, because we love our selves
 more than God. This love of our
 selves, is the ground of all our impa-
 tience and dejection under Troubles,
 'tis the only Reason, why we then
 think our selves miserable; because
 loving our selves, we have no other
 measure of Happiness or Unhappi-
 ness, but as things favour or thwart
 our own Desires, without any regard
 to the Pleasure or Will of God; whilst
 he that loves God, subjects himself
 wholly to his appointments, and can
 never think himself miserable in what-
 ever is the accomplishment of his
 Will, since this is the principal ef-
 fect of his Love, and the Centre of
 all his desires. This Love, 'tis the
 good Christians care chiefly to mani-
 fest in time of suffering; because all
 the

the rest of our Lives, is to be suspected of self-love: For tho' all we do, may, and ought to be offer'd to God; yet what is all our eating, drinking, sleeping, clothing, diverting, but generally seeking to satisfy and please our selves? All this is doing our own will, rather than the Will of God; and since we have thus reason to be jealous at least of the greatest part of our Lives, what is there left for a Christian to give proof of his love of God, if he do's it not in Suffering? If self-love devours all the rest, and impatience the suffering part; what has he to trust to, or what Evidence can he give of his Faith and his Love? For this reason it was, *S. Lawrence* was so solicitous to suffer, even before he was call'd to it; for this he express'd so much satisfaction in his Torments, and when he was broiling on the fire. He consider'd all this to be the fulfilling the Divine Will, and therefore his Love of God, made him pleas'd with what was most afflicting to Nature; he saw this to be the most assured means

means of obtaining an Eternal Rest, and therefore his Faith made him rejoice in what was most tormenting to Sense. O God, while we here with joy celebrate the Triumphs of thy Martyr, grant us a large portion of his Faith and his Love, that in this short time of our Trial on Earth, we may not lose the opportunities thou puttest into our hands, of securing our Eternal Lot. May the Faith of thy Eternal Goods, make us have a true value for that only on Earth, which may be the happy Means of bringing us to the possession of them; and may the love of thee make us rejoice in whatever is the accomplishment of thy Holy Will. Thus, as we are Christians, let us live, as we profess, by Faith and by Love.

AUGUST

Refrain of the Mass: *Sanctus et Benedictus*

AUGUST XI.

Tiburtius and Susanna.

TWO Romans, who suffer'd under *Diocletian*, the former having walk'd without hurt over Coals of fire, and his deliverance being attributed to Art Magick, was afterwards Beheaded; the other was a Noble Virgin, who having Consecrated herself to God, and refusing the offer of the Emperor's Son, after variety of cruel Torments, was put to death in the same manner, *An. 304.* Pray for all in Persecution and Trouble, and be thou ever watchful against all the attempts of Impatience and Anger, that so thy Temporal Evils may be a Means of obtaining Eternal Goods. How much might'st thou have advanc'd towards Heaven, by a Christian Submission to thy Troubles now past? But thou hast lost the opportunity: Make a better use of such as are yet to come. Be careful not to permit

permit thy Heart to be seiz'd with
 Prejudice or Passion; these are Evils
 which indispose thy Mind against all
 the force of Reason, Truth, Justice,
 Religion, and even against the Evi-
 dence of Miracles; and who must an-
 swer for all the train of ill Conse-
 quences, that follow upon them?
 Be cautious, how thou bind'st thy
 self by Vow: But if it be done, be
 not wanting in thy Fidelity.

AUGUST XII.

S. Clare.

Born in *Affisium* in the Dukedom
 of *Spoletum* in Italy, and mov'd
 by the Example of S. Francis, gave
 all she had to the Poor, and then In-
 stituted a Religious Order of Nuns,
 obliging them to Rules of great Au-
 sterity, in a perpetual abstinence from
 Flesh, using no Beds, nor Linnen,
 going bare-foot, &c. with these she
 liv'd above forty years, till at length
 quite exhausted with Fasting, Prayer
 and

and Watching, she surrender'd her Soul to God, *An.* 1252. Pray for all the Religious of this Order, and praise God for that wonderful Spirit of Sanctity, which is still preserv'd amongst them. Wonder at the Zeal of so many tender Virgins, who renouncing all the softness, superfluity and vanity of their Education, engage and persevere in a Life of so much hardship and severity. Let this be a reproach to thee of all thy contrary Method. Learn from them, how little will suffice Nature, and then casting up thy Accounts, see how much thou hast wasted. Thou may'st pity them, in being depriv'd of so many satisfactions, which thou enjoy'st: But consider, whether they are unhappy in the want, or thou in the enjoyment of them. They deprive themselves only of what is superfluous and dangerous, that so with greater freedom they may seek God, and be more faithful in his Service: Thou enjoy'st what is superfluous and dangerous, and by thus seeking to please thy self, putt'st thy Salvation

to the hazard. Which have chosen the better part? I don't perswade thee to their rigours: But since self-denial is requir'd in the Gospel, of all the Followers of Christ, if this be not thy Rule, where must thy Portion be?

AUGUST XIII.

Within the Octave of S. Lawrence.

PRAY for the Spirit of this Saint, the Spirit of suffering with Patience. Offer thy Life to Christ, and see that no love of any thing Created so possess thy Heart, as to stifle in thee the Faith and Love of a Life Eternal. Thou art to preserve this Life, and yet remember, there may be easily such a love of it, as to be the occasion of Eternal Death: If for the preservation and enjoyment of this Life, thou entrenchest on thy Duty to God, to the Church, to thy Salvation, thou in this invertest the order of Love, preferrest the Creature

ture to the Creator, Flesh to the Spirit, and usest the Gift contrary to the intention of the giver; and he that thus Loves his Life shall lose it. Examine thy self on this point, and lose not Eternity for a Moment.

It being also the day

Of *S. Hyppolitus* and *Cassianus*, the former of which was a Noble Roman, and Baptized by *S. Lawrence*: Being discovered to be a Christian, and in vain tempted with offers of Preferment, his constancy was afterwards tried with Torments, and tied at length to a Horse's tail, he was there dragg'd till he Expir'd; his whole Family being at the same time put to Death with him, under *Valerian*, An. 258. The other was a School-master, who on the same day, having his hands tyed behind him, suffer'd a tedious and cruel Martyrdom from his own Scholars, who with their Pen-knives cut him in Pieces, by Command of the Persecutors. Pray for all in Persecution and Trouble, and let the Blood of so many Martyrs make thee ashamed of all impatience in thy lesser Trials:

als: This cannot but be very criminal, amidst so many Examples of Courage and Constancy.

AUGUST XIV.

Within the Octave of *S. Lawrence.*

WHilst thou honourest this Martyr, let his sufferings oblige thee to Patience and Submission in all thy Troubles. Thou hast the same Master, and canst not truly serve him, except thou lovest what he lov'd, and despisest what he despis'd. He despis'd the World; thy Love of it is no part of his Disciple; learn to overcome it by Humility and Patience, and then thou may'st have a right to that Character, and hopes of partaking of his Reward. Consider how little thou hast of his Spirit, and then according to thy want direct thy Prayer.

It being the Vigil of the following Festival, let it not be the Subject of thy contrivance, how to avoid all Mortification, but how to observe this

this day as the Church prescribes. This ought to be in self-denial, so to weaken thy Passions and punish thy Sins: As far as thou seekest to please thy self and gratifie thy inclinations, so far thou go'st out of the way, and thy Sin is folly and obstinacy against the Commands of a Pious Mother, who knowing thy necessities desires to help thee.

It being also the day

Of S. *Eusebius* a Holy Priest, who stood against the *Arians* in the time of *Constantius*, and after seven Months Confinement died in Prison, *An. 347*. Pray for all that suffer, shew thy zeal against all abettors of the *Arian* heresie: Let no agreeableness of Society, Parts, or Wit, draw thee into such Company; thou hast little zeal for Truth, if thou canst bear their Blasphemies. 'Tis not enough, not to joyn with them, there's guilt in not opposing them. How canst thou pretend a Love to thy Redeemer, if thou Lovest and admirest those, who deny him?

AUGUST

AUGUST XV.

Assumption of the B. Virgin.

1. **T**His Solemnity is in Memory of the happy passage of the B. Virgin out of this Life into the Kingdom of her Son. Pray for a happy Death; prepare for it, and be assur'd the best Preparation is a Holy Life.

2. 'Tis to Celebrate that happy privilege (which by a Pious Tradition we have receiv'd) of her being assum'd into Heaven, and glorified both in Body and Soul. Adore the wonderful goodness of God, and bless him for all the Priviledges of Grace and Glory bestow'd on the Virgin Mary. Her Soul did Magnifie our Lord, joyn with her in giving Praise to him, who is the Author of every good Gift.

Tho the general Resurrection be the time appointed for our Souls to be again United to our Bodies, yet 'tis in the power of God to exempt some from this general Decree. This Power

Power he has certainly manifested in those, who at Christ's Resurrection, took up their Bodies, and appeared to their Friends at *Jerusalem*, and made up part of Christ's Triumph in his glorious entrance into Heaven, when Ascending on high he led captivity Captive. He dispens'd with *Enoch* and *Elias*, as to the general Sentence of Death at the usual time; and these he dispens'd with in the Anticipation of the general Resurrection, it being very easily allowable to that Power that makes a Decree, to privilege some with an exemption, and to do to some only, on particular Motives, what he could have done to all, had he so pleas'd. The Power therefore admits of no dispute, and that the B. Virgin had a part in this privilege, may be easily allow'd; this being not so particular as those others, which were granted to her, in being Mother of God, in being Mother and Virgin: Especially, since we know how great her Humiliation was, who being rais'd to the highest Dignity, esteem'd herself as the meanest of God's Servants,

we need not doubt, but God has exalted her in proportion to her Humility; and that as she reputed her self the lowest of all, so he, who regarded her Humility, has rais'd her above all. This none of the faithful can question; but whether this has been as to her Soul only, or both in Body and Soul, since the Church has not positively declar'd, I am not to impose it on their Faith: 'Tis plain to which part she inclines; and will not they do well to do so too? But however this be, the Joy of this Festival is still the same; for as we honour the departure of other Saints out of this world, so we have reason to honour and rejoice on this day, when the Blessed Virgin, who had been chosen Mother of Christ, left this world and enter'd into the possession of those joys, which her Son had prepar'd for her. It was a day of joy and glory to her; it ought to be a day of joy and thanksgiving to us; in these holy transports our Souls ought to pour themselves forth before God; and then turning back our thoughts upon our selves, we

we are to consider, whether, as we are Created for the same Happiness, we are in such a holy disposition, as to hope, that the day of our departure, will be to us a day of joy, in opening us a passage into bliss.

This hope cannot be reasonable, except we discover in our selves some proportion at least of those Graces and Vertues, by which the Soul of the B. Virgin was prepared for the Happiness of this day. 'Tis the Love of God, Humility, Purity, Patience, the Spirit of Adoration, Praise and Thanksgiving must be the ground of this Hopes; these being the necessary dispositions, by which our Souls can be prepar'd for the State of bliss. For that being a State, wherein the Souls of the Blessed are for ever Magnifying and adoring our Lord; how can a Christian be prepar'd for this, but by the Spirit of Adoration here? That being a State of perfect Union with God in Love and submission; how can a Christian be prepar'd for this, but by Loving him here, and by perpetual endeavours of approving and Em-

embracing his Will in all things. That being a State of infinite Holiness and Purity; what other Preparation can there be for it, but by daily disengaging our Souls from Sin and Impurity, and ever labouring to obtain clean Hearts? It is certainly a great Delusion to think of being translated to that Life of infinite Perfection, from a worldly and sinful Life. There must be Nuptial Robes for as many as are to be admitted to the Marriage of the Lamb; and if all others are to be cast forth into utter darkness, who come not thus vested; what hopes can they have, who in this Life, when they should be making Preparation, have their Souls covered with no other Garments, but those of Slaves, of the Enemies of God and of Sin? The Life of the Just in Heaven and on Earth is the same; consisting in the Knowledge and Love of God; and the difference of one life from the other, is only in the different degrees of this Knowledge and Love. So that the qualifications, which make up the Justice of this life, being

the same with the Life Eternal, there's nothing more necessary for the Just on Earth to become eternally Blessed, but only the augmenting those very Gifts, with which their Souls were found enrich'd at the hour of their Death; God then perfecting his work by Glory, what was begun and carried on here by his Grace. How then can those Christians in reason hope to have any part in this Happiness, who have none of those Graces in them, which are to be perfected by Glory? Can the Knowledge and Love of God be perfected in those Souls, which have neither the Knowledge or Love of God in them? They have more reason to apprehend, that those very Affections and Passions, with which their Souls are disorder'd at the hour of their Deaths, will then be augmented, their Ingratitude, Disobedience, their Aversion to God's Law and Will, their Pride, Self-love and Sensuality; and Heaven being not capable of these abominations; whether must they go, but to the place of eternal Confusion, where being
not

not capable of Change, their Souls will for all Eternity lie under those very Disorders, in which Death found them?

Have not then all Christians great reason to be preparing their Souls all their Lives, and not to put this work off to the last hour? For who knows they shall then have that time, which they now promise to themselves? Who knows, their Sickness will be such, as to give them opportunity of then undertaking this work? And if they undertake it, how very little hopes can they have of finishing it? Will the Divine Grace be then at their Command, which they have neglected all their lives? Christ said to the Jews, they would seek him, and yet die in their Sins; these may seek Christ then, but not seeking him as they ought, may not find him, who has been so often rejected by them. And tho' they come to confess and find their hearts then oppress'd with Grief, yet who can tell me, that this may not be more a Natural Trouble, than Contrition for their Sins? Who

can give me hopes, that this works now in a moment, that effectual change in their Souls, which they had so long before thought on, but without any effect? This can be the effect of nothing less than a miraculous Grace; and are Miracles to be expected by those, who have so long been obstinate against all ordinary helps? Truly, there appear so many difficulties in this case, that they must be presumptuously mad, who expose their Salvation to this hazard. This is not the Method of the Saints, we honour; 'tis not the Lesson we learn from our Master, who knowing the danger of the last hour, commands us to be prepared against it: *Et vos estote parati.* Teach us, O Jesus, this lesson, that when thou callest, we may be found watching; deliver us from all the effects of Sloth and Presumption; and since the thing we desire, is to enjoy thy Presence, may we never permit any such disorder in our Souls, which will exclude us from this Happiness.

AUGUST XVI.

S. Hyacinth.

BORN in *Poland*, and after some Years application to Learning, was admitted into the Order of *Dominicans*, by the Founder himself, where his whole Business was the Study and Practice of Humility, Patience, Abstinence, Piety, &c. His Austerity was great, in giving little rest to his Body; his Prayer was what *St. Paul* advises, without ceasing; his Charity was extraordinary, in endeavouring to reclaim all from Vice both by Word and Example. Having liv'd in this Method near forty years, he made a happy change in the year, 1257. Pray for some degrees of this holy Spirit. Examine into thy present Method, as to Eating, Sleeping, Praying: Consider all thy Excesses, beg pardon, pray for the Gift of Temperance and Moderation: if thou canst not ap-

prove of rigours, yet see thou flatter not thy self in all thy Inclinations; endeavour to be easily pleas'd and avoid niceness; for this is the effect of self-love, and self-love has no place in Heaven. If thy Temper be, to be out of Humour and displeas'd, if every thing be not according to thy Will; see thou be as exact in doing the Will of God, as thou expectest others should be in doing thine: Otherwise the exactness thou demandest from others, will be the Condemnation of thy neglects in regard of God. Give good Example to all; 'tis a kind of Spiritual Alms, of which all are capable. For this, 'tis not enough, not to scandalize thy Neighbour by what is sinful; but thou art to suppress all thy Passions and ill Humours, because these being contagious, are so far from Edifying, that they may easily injure those, who are witnesses of them. Pray, thou may'st be exact in all Duties, and endeavour to be so: Such a Life is the best Preparation for a happy Death.

AUGUST

AUGUST XVII.

Octave of *S. Laurence.*

THE Festival of this Martyr is a Lesson of Patience: And since by this way he went to Heaven, does it not teach thee the way, in which thou art to go, if thou intendest to arrive at length to the same happy end? See then, if thou art in this way: And deceive not thy self with purposes. The exercise of Patience is not in time of quiet and peace, but in a storm: If thou art then compos'd and easie, when all things go well, and upon every contradiction, disappointment, or trouble, admittest Dejection or Passion to put thy Soul in disorder, where is thy Patience? How art thou in the way to Heaven? Can this be any thing but a vain delusion? Pray and prepare now against it; think not only of purposing, but take such measures, as may bring thee to the Practice: And

since every day brings its Trials, let thy present Thoughts be put in Execution in thy present difficulties or the next that happen. Remember it, if thou art contradicted, reprov'd, censur'd, or injur'd: Remember it in time of Pain, Distemper, Trouble: in the loss of Goods, Parents, Children, or Friends: Remember it in thy Conversation with such as are impertinent, troublesome, or disagreeable: Remember it in thy Spiritual Concerns, of thy Infirmities and Failings, &c. Remember it every where and in all kinds of provocations: Be ever on the watch, observe thy words and even the very Tone of them. Convince thy self, that all manner of outward or inward disturbance is Impatience, and that Impatience puts thee out of the way, that leads to Happiness. Pray and labour daily: Be not discourag'd at the difficulty of the work; what cannot be done in a day, may be done by degrees; lose not Patience, while thou art seeking for it.

AUGUST

AUGUST XVIII.

Within the Octave of the Assumption.

GIVE thanks for all the Eminent Priviledges and Graces bestow'd on the Blessed Virgin; rejoice in that Glory she possesses, the effect of the Divine Bounty and Grace. Let her be thy Pattern, and since thou seest what God approves and has rewarded in her, resolve upon following her steps, as the sure way of being in God's Favour, and obtaining the Rewards he has promis'd to those that serve him. Pray in particular for some degrees of her Humility. Look ever on thy self, as the meanest of God's Servants, and even unworthy of that Name; what do'st thou deserve, but to be condemn'd? Why then do'st thou seek to be esteem'd? Why art thou so forward in pleasing and gratifying thy self? Is not this rewarding, what deserves rather to be punish'd? Let then the Sense of

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thy unworthiness condemn thee to self-denials, and keep thee humble under all the scourges of God.

Pray for a happy Death ; prepare for it daily, by endeavouring to approach nearer to God, by renouncing Sin, overcoming thy self and the World, and possessing thy Heart with the love of him, whom thou desir'st to love for ever. Pray for all, that are now in their Agony, that God would give them a happy passage.

It being also the day

Of *S. Agapitus*, who at the Age of Fifteen, for his zealous Confession of Christ, having been scourg'd, imprison'd, kept four days without eating, burnt with Coals on his Head, hung up by the Feet over stiffling Smoke, gave still thanks to God under all these and other Torments, and being afterwards expos'd to Beasts, but not hurt, was at length Beheaded under *Aurelianus*, about the Year, 260. Pray for all in Persecution and Trouble, and let the Patience and Constancy of these tender Years, be a reproach to thee of all thy Impatience, Niceness,

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Niceness, and Self-love. Beg pardon for them and endeavour to amend.

AUGUST XIX.

Within the Octave of the Assumption.

LET the Reward and Glory of the Blessed Virgin excite in thee a zealous desire of following her steps. Pray for Grace to imitate all her Virtues, but particularly her Conformity to the Will of God and Patience in all Troubles. If God was pleas'd to exercise her with such variety of Contradictions, and permit the Sword of grief to pierce her spotless Heart, what canst thou expect, who art defil'd with Sin? Tribulation therefore must come, either to punish thy Sins, or try the sincerity of thy Virtues: And there is no other way of receiving benefit from this Exercise, but by bearing it with Patience, and forcing thy stubborn Heart to bend under the appointments of God. How is he thy God, if thou dost not Adore.

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Adore him? How do'st thou Adore him, if thou bendeſt only thy Knees, but not thy Heart and Will to him? Adore him therefore this day; but let it be in Spirit and Truth; let there not be ſubmiſſion only in thy Words and Poſture of thy Body, but in thy Spirit; make all that is within thee bend before him, and commit thy ſelf, with all that belongs to thee, to his Holy Diſpoſition; this is a good Preparation to come at length to partake of that Happineſs, thou honour'ſt in the Bleſſed Virgin.

Pray for a happy Death: Prepare for it daily, by endeavouring to approach nearer to God, by renouncing Sin, overcoming thy ſelf and the world, and poſſeſſing thy Heart with the love of him, whom thou deſir'ſt to love for ever. Pray for all, that are now in their Agony, that God would give them a happy paſſage.

AUGUST

AUGUST XX.

S. Bernard.

BORN in *Burgundy*, and finding great difficulties in living up to the Rules of the Gospel, in the world, at the Age of Two and Twenty enter'd into a Religious House of the *Cistercian* Monks, where he applied himself wholly to the Exercises of Humility, Piety, Watching, and Prayer, and was so rigorous in Fasting, that at length, Eating became a greater Mortification to him than Abstinence. He refus'd great Dignities, several times offer'd him; labour'd very much in composing many Differences amongst Christian Princes and settling all Ecclesiastical Affairs, particularly here in *England*, under King *Henry 2d.* to whom he writ many Letters. He has left great Monuments of his wonderful Piety and Learning in his Writings; dying at the Age of Sixty three, *An. 1153.* Pray for all the Religious.

ligious of this Order, Men and Women, who, from him, are call'd *Bernardins*: And from the Pious Resolution of this Saint, who the better to secure his Salvation, withdrew from the world, reflect once seriously on the World, and considering its common Method, see how far thou art oblig'd to forsake it, for securing thy eternal Good. Do'st not thou observe it goes contrary to the Gospel, and not only approves, but encourages those very things, which are condemn'd by Christ? It promotes all manner of Vanity, Pride, and Intemperance, it recommends Pleasures, Sensuality, Idleness and Ease; it puts thee upon all manner of Curiosities, upon Detraction and Revenge; it sets a value on all that's Temporal, and disesteems whatever is for thy eternal Advantage. And what in these unhappy Circumstances canst thou do? If thou follow'st it, thou art miserable; if thou dost not follow it, thou art ridiculous. This is the Condition of those, that live in the world: And canst thou then wonder at those, who

who retire from it? Dost not thou see they chose the much better part, in avoiding its Snares and its Censures? If thou art not call'd to it, thou art oblig'd to come as near it as thou canst, in not being one of the World, whilst thou livest in it. And how can this be, but in all things taking that way, which it most disapproves, and forsaking that, which it admires? It passes very wrong Judgments of every thing; and therefore how canst thou go right, but by letting its Censures direct thee in what thou art to chose: This it will call Folly; and is not the Folly of the world, the Wisdom of Christ? If thou hast not Courage to pursue this method, thou hast not the Courage necessary to secure thee from those dangers, in which thou livest. For if thou canst not stand against the Torrent, thou must be carried down with the Stream: If thou canst not overcome the World, thou must be overcome by it: and if that perishes, what will become of thee? These Circumstances are very hard: Watch therefore and Pray, and let thy daily

daily endeavours be answerable to the dangers, in which thou art.

It being also the day

Of S. Stephen King of Hungary, who first established the Christian Faith in that Nation, and by his wonderful Piety and great Charity to the Poor, labour'd for a better Crown in Heaven: Pray for that Nation, that it may be preserv'd from all Errors and from the Arms of Infidels. Pray for all Christian Princes, that they may encourage Justice, Virtue and Truth: they have a difficult charge and being appointed for the good of all, ought to have the Prayers of all.

AUGUST XXI.

Within the Octave of the Assumption.

PRAY for the Love of God; it was this divine flame prepar'd the Soul of the B. Virgin for the happiness of this day. This only is thy best Security against all the dangers of Sin; this only can establish thee in peace amidst
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all the uncertainties of this world and its storms. Desire it earnestly, manifest thy desires, to God in Sighs and Tears; repeat this Prayer daily: For this is that rich Treasure, which is worth all thy pains.

Pray for a happy death; prepare for it daily, by endeavouring to approach nearer to God, by renouncing Sin, overcoming thy self and the World, and possessing thy heart with the love of him, whom thou desirest to love for ever. Pray for all that are now in their Agony, that God would give them a happy passage.

AUGUST XXII.

Office of the Assumption.

LET the Glory of this day put thee in mind, that thou art created not for this world, but for another to come. If thy circumstances are such, as to think thy self happy here, consider the State of thy Soul, and see if it be in a condition of being happy

happy hereafter. Is Heaven capable of Error? Reform then thy Judgment here, while it is capable of changing, for after this Life it is unchangeable: Seek for Truth now, if thou desir'st eternally to be possess with Truth. Is Heaven capable of Pride, Sensuality, Coverousness, or of the Love of the world? Reform then thy heart and affections now, while they are capable of changing; and if thy Soul cannot be admitted to the presence of God, polluted with Vice, disengage thy self from it, while thou hast time, lest when thou art call'd, thou be not found prepar'd, and must be oblig'd to continue unhappy under the same disorders for all Eternity, incapable of ever seeing the face of God. But if thy Circumstances are such, as to judge thy self unhappy here, make such a good use of thy present unhappiness, as to escape being unhappy eternally: for if thou art so uneasie under what thou now suffer'st, how wilt thou bear suffering for ever?

guided to nobleness & dignity. Pray

Pray for a happy death; prepare for it daily, by endeavouring to approach nearer to God, by renouncing Sin, overcoming thy self and the world, and possessing thy heart with the Love of him, whom thou desir'st to love for ever. Pray for all that are now in their Agony, that God would give them a happy passage. Holy *Mary*, Mother of God, pray for us Sinners now, and in the hour of our Death, *Amen*.

It being also the day

Of *S. Timotheus*, *Hippolitus*, and *Symphorianus*, who for the Faith of Christ, were put to cruel Torments and suffer'd Martyrdom: Pray for all under any kind of Persecution and Trouble; and beg Grace for thy self, that no sort of Affliction may ever divide thee from God: If thou art a Souldier of Christ, fight with courage, hold out to the end; there's a Crown prepar'd to reward thy Patience.

AUGUST XXIII.

S. *Philippus Benitius.*

BORN at *Florence*, and practis'd Physick some time at *Paris*: but returning home, he enter'd into a Religious House where applying himself to Solitude and Prayer, he was afterwards ordain'd Priest, and spent his Life in seeking the lost Sheep, labouring every where to reclaim wicked Christians from their evil ways, and those that were seduc'd, from their errors; as likewise to make peace, wherever he found differences, whether publick or private. In this method he liv'd, till God call'd him to the Reward of his Labours, *An. 1275.* Follow the same method: Whatever thy Employment be, thou art to find time for Prayer and Recollection of Spirit; if thou seem'st not to have this time; be faithful and sincere in examining into the Truth of it; for Sloth, Tepidity, and Indifferency, have many
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hinderances, which Industry, Resolution and Contrivance would find ways to remove; tis not a Christian's part to conclude things cannot be done, because they cannot be done easily. Be helpful to others, in making them sensible of their evil ways; be charitable in composing differences; Sweetness and Moderation are effectual for this end. Give no occasion of any misunderstanding betwixt Third Persons; For this end, never venture to inform any Neighbour, what thou hast heard another say of him; for this cannot be done, without betraying a Trust reposed in thee, in being a witness of such discourse; it is seldom done without Prejudice to Truth, in making it worse than it was. It cannot be done, without the hazard of Injustice, since the Person, that said it, might speak inconsiderately and may have repented the rashness; it cannot be done without a breach of Charity, in doing otherwise, than he would have others do by him; and therefore since there is nothing gives more frequent occasion of misunderstandings

standings and differences betwixt Persons and Families, than this Gossiping, Tatling, and Informing Temper, in doing what they cannot undo, I think it ought carefully to be avoided by all that love Peace, or hope for the Reward of Charity; and that Silence is infinitely better than such Entertainments, by which Christians forget their Profession, and make themselves the Devil's Agents. Consider this well; Pray and watch against this pernicious Evil, and see thou encourage not those, who are given to it.

This being also the Vigil
OF S. Bartholomew, observe it in Fasting, Prayer, and Humiliation, according to the Spirit of the Church. Thy Passions and Disorders stand in need of Mortification for their Cure. The Church, that appoints it, designs Mercy for thee; be not thy own Enemy, in taking another Method; for favouring thy self has Cruelty in the end.

AUGUST

AUGUST XXIV.

S. Bartholomew.

1. **H**E was call'd by Jesus Christ to be his Apostle; Pray, that all, who undertake this Sacred Function, may be call'd to it and chosen by Christ.

2. Having follow'd Christ, he Preach'd the Gospel to Barbarous Nations, and planted the Faith amongst them: Pray, that the same Blessing may attend all those, who are engag'd in this Employment. So few heretofore, and such a plentiful Harvest; so many now, and so little Fruit: O God, make the Labourers in thy Vineyard, such as they should be, and assist them with thy Grace.

3. His Labours were rewarded with the Crown of Martyrdom, being seiz'd by the Enemies of his Faith and flead alive. Pray for all that labour in the Gospel, that they may

may be ready to give their Lives for Christ, and employ them in his Service, till he calls for them.

This Festival of an Apostle calls upon all Christians to render Thanks to God for his mercy in calling them to the Faith of Christ, and for the Means he has appointed to deliver them from all doubts, and secure them in his Truths: not leaving them to the weakness and uncertainty of their own private Judgments, but appointing Apostles, and sending them to deliver his Faith to all Nations, and strictly commanding all Nations to hear and believe them, under pain of damnation: *He that believes not shall be damn'd.* Mar. 16. 15. Christ teaches his Apostles, and the Apostles teach the People; thus the People hearing the Apostles, hear Christ: *He that hears you, hears me,* Luke 10. 16. This was the Method Christ himself appointed, for converting the whole world to his Faith, and by this Method the whole world was converted. Now who dares presume to change the Method ordain'd by Christ? Who

can pretend to find a better? If an Angel should have come and taught any other, we ought not to have receiv'd it: how then can any justify themselves in following another recommended only by man? If we had liv'd in the Apostle's days, we should have observed this method, and been instructed in the Christian Faith, by hearing the Apostles: And why must we not follow the same method now? The same Spirit of Truth, which was promis'd to the Apostles, was promis'd to abide with them and their Successors to the end of the world: *Behold I am with you always, until the end of the world, Mat. 28. 20. He shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, Jo. 14. 16.* Are not these Christ's own words? Is not he the Eternal Truth? And tho' Heaven and Earth pass away, yet his words cannot pass away. Are we not therefore to believe him? And can we profess to believe him, if we believe not his words? To disown these is to deny Christ. Since therefore he has

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promised the Spirit of Truth shall abide with the Apostles for ever, and lead them into all Truth to the end of the world; I must believe this Spirit abides with their Successors, the Pastors of his Church, in all ages, and must depend upon the Guidance and Conduct of this Spirit in his Church, as much now, as if I had liv'd in the Apostle's days: If I had liv'd then, I had nothing more to depend on, but Christ's Promise made to his Apostles: I have the same now; and as Christ is the same now, as he was then, so I have the same to depend on; my Dependance being not to be more limited than his Promise: his Promise extended to all Ages; the dependance of Christians upon it must be in all Ages. Therefore did Christ say, his Church was built on a Rock, and that the Gates of Hell should not prevail against it: therefore is the Profession of believing the Catholick Church, inserted into the Creed, as an Article of Faith, not for the time of the Apostles only, but for all Ages. And whoever proceeds by this Method

rhod, has his Faith built on a Rock, that is, not on Human Learning, or the Determination of Private Judgments, which are subject to variety of Delusions and Mistakes; but on Christ himself, on his Word and Promise, on the Conduct of his Holy Spirit. These are the Foundation of his Faith, and nothing but these can give him the Assurance absolutely necessary for Faith; since as human Faith is built on Human Authority, so Divine Faith, (such as is the Christian's) cannot stand but on Divine Authority: This is in Christ's Church, which is led into all Truth by God's Spirit; and therefore he assents to what is delivered by this Church, because it carries with it the Authority of God himself; who has promised to abide with her forever. If God had made the like solemn Promise to any particular Man, He could have believ'd them; as he now does the Church; but since none can pretend to such a Promise; their Expositions and Doctrines, as disagreeing with the Church, have not divine Authority,

thority, but only Human, and therefore cannot be the Subject of Divine Faith, but only of Opinion, and so is generally stil'd

Proceeding in this way, he goes on with such an Assurance of Truth, that there's nothing can give disturbance to his Faith, or raise any just doubts: for tho' many Mysteries delivered are superior to his Reason, tho' Learned and Pious Men oppose and put objections against them; yet in these, or whatever else may appear, there are not sufficient grounds to question any point of his Faith; because every Article of his Faith being delivered by the Church, which is vested with Divine Authority, and the Objections being mov'd only by Private Reason or Human Authority, the same Reason, that tells him, God is above Man, likewise assures him, that Mysteries deliver'd by Divine Authority, are not to be question'd upon any Objections put by man: and this is not to lay aside Reason in what he believes, but to follow the dictates of Reason, which in seeking for

for Truth, will never allow him to adhere to that, which is expos'd to Mistakes, in preference to that, which cannot be mistaken. For Reason, which obliges him in all Cases to follow God rather than Man, presses this still more forcibly in things belonging to God, since, as *S. Paul* says, *There's none knows the things belonging to God, but the Spirit of God, - 1 Cor. 2. 11.*

- This same Reason keeps him fast, as to the Church itself. For tho' Private Reason considering several places of Holy Writ, and expounding them contrary to that Sense, in which the Church delivers them, hence takes occasion to accuse the Church of Error, in forsaking the Truth of the Scriptures; tho' Learned and Pious Men, upon the same Grounds, concur in this Censure; tho' *Luther* says the Church has err'd; tho' *Cavendish* and many others say the same. Yet since God himself speaks to this very point, and says, the Spirit of Truth shall abide with it forever, and lead it into all Truth, and that the Gates of Hell

shall not prevail against it; does not Reason oblige him to hearken to God rather than man; and not to question what God says, upon Objections put by men? He hears what *Luther* says, he hears what *Calvin* and others say; but does not he hear too what *Christ* says; and is not he the Eternal Truth, the Way and the Life? Is not he to take place of all others?

'Tis Reason therefore obliges him to adhere to the Church, and he cannot doubt of any point it delivers, but by questioning the Fidelity of Christ and the Truth of his Promise. Reason tells him, that Christ would not have commanded all to hear his Church, except he had sufficiently qualified and secured it for teaching the Truth. Reason tells him, that since as many as were ordained in eternal life, believ'd w.^t at the Apostles' taught, Acts 13. 48. and that the Lord added daily to the Church such as should be saved, Acts 2. 47. that the same must be his way too for coming to Life Eternal; this was the Foundation laid by Christ and none can lay any other. In this

I see, O my God, so much of thy Mercy and Goodness, in providing a sure means to instruct us in thy Truths, and secure us against all the mistakes of our own Private Judgments, that I think my self for ever oblig'd to adore, bless and give Thanks to thy Holy Name. And blessed be thou, my Jesus, who having redeem'd the World by thy Blood, hast establish'd a Church, and solemnly engag'd thy word, that by thy Spirit it shall be guided and led into Truth to the end of the World: Let no degree of Infidelity so possess my heart, as ever to doubt of thy Promise; let neither Pride or Self-love so over-rule my Thoughts, as to carry me out of the Way thou hast commanded me to walk in; let no Pretext of Conscience so prevail, as to make me disobedient to the Rule thou hast ordain'd to direct me. If I follow thy words I follow thee, I follow Life and Truth; If I forsake thee, what can I expect but Darkness and Error; since in forsaking thy words, I forsake thee. And is not there in this, the Sin of

Ingratitude, Disobedience, Obstina-
cy, Rebellion and Infidelity? Sins
inconsistent with the Christian Cha-
racter.

AUGUST XXV.

S. Lewis.

King of *France*, and ninth of that
Name, bred up in great Piety
by his Mother, and in a Court ob-
serving the Discipline of a Cloyster,
being moderate in Apparel, rigorous
in Fasting, charitable to the Poor and
the Sick, not only in visiting, but re-
lieving and helping them with his
own hands. His Zeal for Christianity
made him bewail the Holy Land
being in the Possession of Infidels, and
think of recovering it; for this end
having transported himself and a great
Army into those Parts, and attempted
its Relief with Success in his first Bat-
tel with the *Saracens*, he was after-
wards taken Prisoner, and being re-
deem'd, resolved to make a second
Attempt

Attempt upon them; but seiz'd with
 Sickness he died there at the head of
 his Army, An. 1270. Pray for all
 Christian Princes, and beseech God
 to give them a Zeal for Virtue and
 Truth, that being in a Rank above
 all, they may be an Example to all.
 Be zealous in promoting what is good,
 but if thou art sometimes disappointed
 in not meeting with Success, let not
 this deject thee; for tho' thou propo-
 sest, yet thou must leave it to God to
 dispose of all, as seems best to him.
 Is not his Wisdom infinite? Depend
 therefore on it, and call not in questi-
 on what he does. Joyn with this Pi-
 ous Prince in recovering the Holy
 Land. Ought not thy heart to be the
 Seat of God, and thy Soul the Tem-
 ple of the Holy Ghost? And are
 not they both subject to the tyranny
 of Infidelity, and sinful Passions? Arm
 thy self against this Usurpation, and
 strive to regain that Liberty Christ
 has purchast for thee. Call in God
 to thy Assistance, fight manfully, be
 not discourag'd tho' thou art some-
 times surpriz'd or worsted, but let this

make thee more watchful; fight to the end, and let death find thee with thy Arms in thy hand.

AUGUST XXVI.

S. Zephyrinus.

Bishop of Rome in the time of Severus, after eighteen years administration of that Charge in most difficult times, was put to death by the Emperor Antoninus Caracalla, An. 219. Pray for the present Bishop of that See: His Charge is great, and as all the faithful have a concern in his conduct, so he ought to have a daily part in their Prayers. Pray for all that are in Persecution and Trouble, that by Patience and Perseverance they may work out their Salvation. Let the Difficulty thou experiencest in thy self in all manner of suffering, move thee to have Compassion on others, and oblige thee to be earnest in soliciting Heaven in their Behalf.

AUGUST

AUGUST XXVIII.

S. Augustin.

BORN in *Africa*, and in his younger Years, by conversing with the *Manicheans* at *Carthage*, was drawn in to be an Abettor of their Heresie; and then adding Vice to Error liv'd for some Years engag'd in a very scandalous familiarity. These great Disorders, were an Affliction to his Pious Mother, who never ceast importuning Heaven in Behalf of her Son, till by her Prayers, and the help of S. *Ambrose* then Bishop of *Milan*, she saw him reclaim'd from all his evil ways, and become a Zealous Promoter both of Virtue and Truth. At the Age of Thirty Three he was baptiz'd by S. *Ambrose*, and then returning to *Africa*, after sufficient Experience of his great Learning and Piety, was ordain'd Priest by *Valerius* Bishop of *Hippo*: And now his great business was to make War against the Prevailing Errors.

Errors of the *Manichees*, which he did both by Words and Writing with wonderful Success, as likewise against the *Pelagians* and *Donatists*. This encourag'd *Valerius* to take him for his Coadjutor, and after his death he succeeded him in his Episcopal Charge. Being now eminent in Dignity, he became an Example of all Christian Virtues, but particularly of Humility and Charity to the Poor, not sparing the sacred Vessels in Relief of their Necessities, nor any Labour, by which he could possibly contribute to the good of his Flock. Having thus discharg'd for many years the Duties of a faithful Pastor, and illustrated the Church by his learned Writings, seiz'd at length with his last Sickness, he gave up his Soul into the Hands of God, *An. 430*. Pray for all those unhappy Christians, who are engag'd in Error or Vice; their misery demands thy Charity: Be very cautious in thy choice of Company, both for thy self, and others under thy care: The Agreeableness of some is very inviting; but that Satisfaction is too dear, in which

which thy Soul must be hazarded for the Purchase. Remember this is the general Ruin of Youth; be jealous of thy self in a way where so many perish.

Pray for all Priests and Bishops of Christ's Church, that they may follow the Spirit of this Great Doctor. Learning is a necessary Talent, and I wish all those who are preparing for this Character, would heartily labor for the acquiring that Knowledge, which is necessary to discharge well the Obligations of it; that so none may perish for want of receiving from them that Information or Advice, which may be proper to bring them out of Darkness, or disengage them from the Snares of Sin. But Learning without Virtue must be barren, since 'tis God must give the increase; and how can his Blessing be expected to accompany those, who are so indifferent to all his helps, as to take little or no pains in seeking them? A Pastor therefore without Learning and Virtue, is not qualified for what he has undertaken; he is an Usurper of a Power, which

which belongs not to him: And for those, who present such to Holy Orders, they are false to the Trust reposed in them, who for Favour or unjust Compassion, set up Children to destroy their Mother, bring Scandal on her, and put all into Disorder. Pray for Remedy.

It being also the day

Of *S. Hermes* Martyr: Remember all those, who being under any Trouble, stand in need of God's supporting Grace, to preserve them from Dejection, Impatience, and Despair. Why should not the Members of the same Body be thus helpful to one another in their Distress?

AUGUST XXIX.

Decollation of S. John Baptist.

A Feast in Memory of that day, when *S. John Baptist*, for reproving *Herod's* incestuous living with his Brother's Wife, was cast into Prison, and, his Life being given for a
Reward

Reward to *Herodias* for her dancing, was beheaded, at her Request, in Prison. See the Reward of *S. John's* Charity in reprov'g a publick Crime. And canst thou wonder, so very few have Courage to undertake this Task? How many live in the practice of Scandalous Crimes, who meet many Flatterers and Encouragers, but seldom find such Plain-dealers, as put them in mind of their Unchristian Method? The apprehension of their displeasure, and of losing an Interest in them, is a sufficient discouragement to such as lament their disorders, and desire their Good. And is not this a sign, their self-love is greater than their Charity, and that they have not Courage enough to be Good? I am sensible, this is a business of difficulty, requiring great Prudence, not fit for all Persons, nor all times, and that inconsiderate Zeal may be as mischievous, as Cowardice or want of Charity. And therefore being an Affair so very nice, ought to be well consider'd and consulted before 'tis undertaken, that the design

design of Charity may not be frustrated by imprudence. But the greater number fall under the guilt of the other extream, and 'tis a reproach to Christians, that this part of Charity is so much abandon'd by them. Many offend thro' levity and indiscretion, and being dispos'd enough for friendly Advice, continue in their disorders, only for want of such Advice: Silence therefore is not excusable in many Cases, but 'tis more Criminal in those, whose Function obliges them to be Advisers.

2. Observe, how this Dancing ends in Cruelty and Blood, and a Prophet is sacrific'd to conclude the Pastime: Not that Pastime or Dancing is to be hence Condemn'd, since of it self 'tis not inconsistent with Virtue and Innocence; but it being expos'd to great abuses, and treacherous snares are here too often laid to betray unwary Souls; therefore are Christians to be very cautious how they engage in such Diversions: To love them is dangerous, to embrace all offers is running into temptation; and as for those,

those, which are now so Modish, where under disguises, the Good and Bad lie undistinguish'd, they give so great advantages to all that's Evil, that there's no engaging there, without danger of Sacrificing the Saint; since Innocence stands expos'd to all attempts. Where dangers therefore are so very great, those who have the charge of Youth, ought to be very circumspect, and not let the pretext of Education and fitting them for the world, make them unfit for all that's better. Gentile Behaviour is very commendable, but to put the Soul in hazard for cultivating of the worser part, is not Christian Wisdom: A decent and becoming Carriage may certainly be taught at a much cheaper rate.

It being also the day

Of *S. Sabina*, Wife to a Noble Man in *Rome*, who standing constant in her Faith against all attempts, was at length Beheaded: Pray for Patience for all that suffer: Pray in particular for those, who are engag'd in the State of Marriage, that no sort of Provocations,

Provocations, Trials, or Sollicitudes may so possess their Hearts, as to take them off from the thoughts of a better world. The Duties of their State oblige them to be careful; but have they not greater Duties to God; where then ought to be their greatest care?

AUGUST XXX.

SS. *Felix and Adaulfus.*

THE former of these having been put to Torments, under *Diocletian*, for the Christian Faith, and going now to Execution, met a Stranger, who professing himself a Christian, declar'd openly the desire he had of dying with him; being seiz'd forthwith by the Magistrates they were both Beheaded, *Anno 304.* And because the Name of this latter was unknown, he was call'd by the Christians, *Adaulfus.* The Sufferings of the Martyrs call often upon thee to Pray for Courage and Patience for thy

thy self and all others in time of trouble. Learn something from such repeated Examples; and if thou canst not so truly understand the value of Patient Suffering as to seek it; accept however of that part, which God shall appoint for thee. Be once in earnest, and prepare for embracing thy present trial, or submitting to the next that comes. What kind of Christian art thou, if thou art only then patient and in good humour, when thou hast nothing to try thee?

AUGUST XXXI.

S. Raimundus Nonnatus.

SO call'd, because he was not born like other Children, but taken out of his Mother's side, cut open after she was dead. He improv'd a Pious Education by Learning; and directed by Heaven enter'd into a Religious Order, that had been then lately founded for the Redemption of Cap-

Captives ; in which State he gave proof of his wonderful Charity, by going into *Africa*, and having purchas'd the liberty of many with Money, gave himself in Exchange for others, whom he perceiv'd in danger of renouncing their Faith. He extended his Charity likewise to the Mahometans, and having, by his Preaching, Converted many, he was cast into Prison, and after other Torments, had his bor'd Lips fasten'd together with a Lock. After a tedious Martyrdom returning home, he was made a Cardinal ; but accepting the Dignity, he renounc'd the State ; Living in a private and humble way, till God call'd him from this Captivity into perfect Freedom, *Anno 1240*. Pray for all those Christians, who are in Slavery amongst Infidels, that God would give them Patience and Comfort in their Troubles, and Constancy in their Faith ; if thou canst not do them any other Charity, deprive them not of this. Pray for all that are in the worser Slavery of Sin and vicious Passions : If thou consider'st the

the Tyranny of evil Spirits, to which these are Subject, their Misery would move thy Compassion, and oblige thee to importune Heaven daily for their Liberty. See, if thou hast no part in this Misfortune, and labour in time to disengage thy self, lest thro' Neglect, thy Chains be doubled upon thee: If there be Difficulty in breaking them, while they are yet weak, will not this be still greater, as they gain strength? And yet broken they must be, if ever thou think'st of being happy. Never be tir'd in reproving Sinners; let them with thy Lips fastened with a Lock: But fasten thou thy own, if thou art subject to imprudent, disedifying or prophane Discourses. Pray for all in Preferment, that Dignity may not prejudice Humility; but that as they are rais'd by men, so they may still approach nearer to God.

It being also the day

Of *S. Cuthberge Abbess*, Sister to *Inas King of the West Saxons*, who building a Monastery at *Winburn* in *Dorsetshire*, liv'd there a great Example

ple of Sanctity, till God call'd her to a more perfect State, *An. 727.* Pray for thy Country, that God would pour forth upon it all Blessings Temporal and Spiritual: Pray for all the Religious Women of thy Country, in whatever Nation dispers'd, that God would perfect them in the Spirit of their Profession and defend them from all evil: And question not, but thy Charity to them will meet with a good Return in their Prayers for thee.

It being the last day of the Month, conclude it with hearty Thanksgiving and sincere Repentance.

S E P T E M B E R.

S. Giles. September II.

Born at *Acheys*, and having given all to the Poor, went into *France*, where, in a Desert, near *Arles*, he liv'd in great Austerity: Being at length discover'd, a Monastery was there built by the King, and put under his Care, where having been an Example

ample of all Virtues, he was call'd to his Reward, *An.* 480. Pray for the Spirit of true Charity: Doing good to others according to thy Power, is the way to great Blessings. Think sometime of retirement; if thou canst not forsake the World, thou mayst forsake, at least, many of its ways: And this thou must do, if thou pretendest in earnest to be a Disciple of Christ. Be constant in thy Evening Retirement, and there examine into thy self: Repeat the same on Sundays and Holy-days: And if two or three days were appointed for a yearly Retreat, it could not fail of being to thy Advantage.

It being also the day

Of Twelve Brethren put to death for their Faith in Christ; make thou an Act of Faith, and profess Christ to be the Son of the living God, true God and Man: Offer thy self to him, and beseech him to give thee the Spirit of the Martyrs, that in all thou hast to suffer, thou mayst shew the Patience and Courage of the Martyrs.

It being also the First day of the Month,

Month, consecrate it to God by a sincere Oblation of thy self to all his Appointments. Who knows, but this may be thy last? Put therefore thy Soul in Order and be not found unprepar'd. Beg the Blessing of God to accompany thee in all thy ways, to preserve thee from all evil, and lead thee into all good.

S E P T E M B E R IV.

Translation of S. Cuthbert.

A Yearly Memorial of that day, when the Body of this holy Bishop, being found whole and uncorrupt, was removed from *Lindisfern* to *Durham*, and there kept with great Veneration. Pray for thy Country, that God would deliver it from all Corruptions; give not Countenance to any of them by thy ill Example, but endeavour to be a light to all that sit in Darknes.

SEPTEMBER

SEPTEMBER VIII.

Nativity of the B. Virgin.

1. **G**ive God Thanks for all the Graces and Priviledges beflow'd on the B. Virgin. Rejoyce now in Spirit on this day of her Birth, and for the approaching Mercy of the Incarnation, which then was drawing near.

2. While God is liberally pouring forth his Graces on her, step in and beseech God to give thee a Blessing too. Let his Bounty confirm thy Hope, and make thee earnest in thy Prayers.

3. Pray in particular for that Virtue of which thou art most in want: How far art thou from her Humility, her Purity, her Charity, her Patience, &c. Be not then dull and slothful, when thou seest thy wants, and hast Encouragement enough to hope for Remedy.

The Memory of past Blessings ought to be a Subject of perpetual Joy
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and Thanksgiving. Heaven is the place, where these holy Affections are to be perfected; but here on Earth we are not to be wanting in those Exercises, which we hope will be our Employment for ever. Bow therefore down, and with a true sense of Gratitude bless and adore the infinit Goodness of thy God, for the rich Present he made this day to the Earth in the Birth of the B. Virgin, of whom was to be born the Saviour of the World. Bow down again, repeat thy Thanks, and see that the Real Sentiments of thy Heart exceed the expression of thy Lips. And having sincerely perform'd this part of thy Devotion, then turn thy Thoughts and see, what Lessons for thy Instruction, the present Festival affords.

First, Observe the Silence, in which God performs so great a work. The B. Virgin is born, and tho' she comes accomplish'd with so many Graces, and is design'd to be Mother to the World's Redeemer, yet see, how all is done without Noise, and nothing appears to recommend her to
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the Eyes of Men. If this be the Method God has chosen, let it be thine too: Endeavour to do all things with as little Noise as may be. In whatever good thou do'st, let there be no Trumpet to proclaim thy Praise. Thou know'st, he is thy Witness who is to be thy Rewarder; content thy self with him, and seek no other. For as far as thou desir'st to raise thy self with men, so much thou loosest in the Sight of God. And will not this be an afflicting Disappointment, if after the Performance of many Christian Works, such as the Gospel recommends, thou shalt find at the last day, thy Reward is already receiv'd, receiv'd I say, in the good opinion thou hast sought for and gain'd with men; and that nothing is to come from God, because for God thou hast done nothing? For he who is Just, cannot be the Rewarder of Self-love, which has had the Direction of all thou hast done. As thou art not to desire Witnesses of the good thou do'st; so be careful to avoid whatever Pride suggests in Favour of thy self; never

boast of thy Abilities or Good Works, suppress those hints, by which thy bashful Pride is ready to provoke the Tongues of others in thine own Praise. All these are ways by which unhappy man seeks to be great with men; but since God teaches thee another way, renounce thy own, and follow his.

Follow his, and this will make thee jealous of every thing that's noisy. What is there in State, in numerous Trains and Pomp? There's Shew and Noise, and orderly Confusion at the best. There's all Contrivance to magnifie this sinful Clay, and make the World admire. All's the Effect of Self-love; but not one Step towards God. If thy Circumstances oblige thee to any part of this, let Decency, and not Pride, direct thee; and while thou admirr'st of State, strive not to love it, nor think thy self greater for it; rather lament the Injustice of being set up to be admir'd and courted, who on so many Accounts deserve it to be condemn'd. And will it not one day be the exaggeration of thy Sins, who canst find no Satisfaction, except all Creatures are ready at thy Beck,

Beck, whilst thou art so often wanting in thy Obligations to thy God? Reflect, how little there is in thee of what thou expect'st from them, and thence conclude, whether thou art to love and seek, or be afraid of State. Avoid again all sorts of Noise in other ways, especially that of Passion, Clamour and Contention; these are the effects of Obstinacy, Self-love, and Pride, and suit not with the soft and gentle Spirit of the Gospel: To yield with Peace is much the more Christian Victory, than gaining with violence and noise. In ordinary Conversation have still Regard to this Instruction: Be not of that Number, who are loud and talkative; for these must necessarily run into many Indiscretions, and often into Sins; and therefore bight not to be their Method, who pretend to Virtue. For tho' Virtue ought not to be morose and dull, but rather free, chearful, and easy; yet it observes Times and Seasons, and is strict in this one point of being moderate in all things; and therefore as it studies Decency with-

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our Vanity, and Gravity without Moroseness; so it is neither Dumb nor Talkative; not wholly silent, and yet not noisy.

And now, as 'tis a general Rule of Life, to manage all with little Noise; so the same is commendable after Death. 'Tis a strange Method modern Practice has now set up, of carrying dead Bodies to the Grave with Noise and Confusion. The nobler Part is gone, and of the Carcass is made a Shew, and such an one as if design'd on purpose to verifie what the Prophet said; *Periit in Sonitu memoria eorum*; They are lost in a Noise; This he said in Reproach; and truly 'tis a reproachful Change to see the Poor excluded from their ancient Doles, and Feather'd Pageantry to take their place: 'Tis a Reproach to see those, who make Profession of Humility, to keep up their Pride even after Death, as if Death it self were not enough to humble them. But what will this Pomp avail; if the Soul be trampled on by Devils, while the Body is carried in State?

State? Take off my heart, O God, from all that's noisy; let none of this disturb my quiet now, nor follow me after Death.

Secondly, On this day of the B. Virgin's Birth; let all those unwarrantable Practices be censur'd of erecting Figures, casting Nativities and foreseeing Contingencies by consulting the Stars. I question not the Influences of those powerful Bodies, and that in them may be discover'd great Dispositions to determinate Events: But since this Art has been so often condemn'd, and, of it self, is too apt to diminish that Dependance Christians ought to have on God, and is attended with the ill Consequences, sometimes of unprofitable Solitude, sometimes of a dangerous Confidence, and takes them off from that indifference, they ought to have to whatever is yet to come, they cannot allow any such Practice, without the Guilt of Disobedience, and the Danger of being forsaken by God, by running into such evident Occasions of Evil.

Thirdly,

Thirdly, On this Birth-day, take some Measures how to proceed, as to the Spiritual Birth of Children, when at their Baptism they are regenerated and born again to God : And in particular be careful not to admit such to answer and undertake for them at the Font, who either by their notorious Irregularities or profess'd Errors, are incapable of that Engagement. Thou canst not be ignorant, that what they take upon them, is to lead the Children into Virtue and Truth, if they shall come to want such help, either by the Neglect or death of their Parents; and canst thou in reason chuse those for Guides to others, who know not the way themselves, or voluntarily go out of it? This is truly the Case, and it being in an affair of great concern, and most solemnly perform'd in the administration of the First Sacrament, where God and his Angels are witnesses of what is there done, let neither Interest, nor Complement, put thee upon such an Absurdity, which frustrates the design of the Church, and may deprive

prive the Child of the protection of Heaven, in punishment of thy weakness.

Lay up these Lessons on this Festival of the Blessed Virgin; thou hast her Humility and Piety to encourage thee in the Practice; beseech God to Inspire thee with Holy Resolutions, such as may be proportion'd to thy Infirmities, and prepare to follow her Example, whom thou pretendest this day to Honour, and desire her to joyn with thee in all Addresses made before the Throne of God.

It being also the day

Of S. *Abilian*, who, having Persecuted the Christians under *Maximian*, was so mov'd by their Constancy and Patience, that he made Profession of their Faith, and, with above twenty others, suffer'd a Glorious but Cruel Martyrdom. Pray for all that are in trouble; and let this Fruit of Patience oblige thee to be watchful over all thy Carriage before the Enemies of thy Faith. There's scarce any ill thou do'st, but more are Sufferers by it, besides thy

self : Thy disorders, make others more
averse to thy Faith : But thy Virtue
lays good dispositions for the making
Profelytes. Keep therefore a strict
guard upon thy self, and let no sort of
Passion transport thee so as to give
any offence ; but endeavour to do all
to Edification.

*Sunday within the Octave of the
Nativity.*

A Day of Thanksgiving appointed
by *Innocent XI.* for the Relief
of *Vienna*, after it had been Besieg'd
by the *Turks*, *An.* Give Thanks
for this deliverance, and beseech God
to be the Bulwark of Christendom
against the Arms of Infidels. And
since their Success is generally the
punishment of Christians Sins ; be
thou careful to avoid whatever may
be provoking to Heaven, and chuse
rather to punish thy own Sins, than to
oblige Heaven to take up the Scurge.
Lament not only thy own Evil, but
the general Corruption of all Christi-
ans ;

ans; Consider, how God is offended by those, who are call'd his Servants, and let thy daily sighs and tears make some atonement.

SEPTEMBER IX.

Within the Octave of the Nativity.

ON this Solemnity of the Blessed Virgin's Birth, beseech Almighty God, that it may be a day of new Birth to thee, in which thou may'st be Born a-new to God, by engaging in a stricter Covenant with him. For this end look back into thy former ways, and resolve upon forsaking those which are sinful and lead to death; Say with the Prophet, *Nunc capi, hæc mutatio dextere excessi*: Now I begin; this is a Change wrought by the Hand of God. If thou canst say this with Truth, go on with Courage, and fear not, whatever thy former Life has been: For if, from this moment, thou continuest Faithful, thou may'st be assur'd, God will no more;

more remember thy past Iniquities. He himself has promis'd it ; and having the Engagement of God, let not unjust Fears make thee distrust or disturb thy Soul with doubts. Repute all past as nothing ; Suppose thy self born this day ; for thy Salvation depends on what is yet to come, as much as if it were really so : Spend not therefore thy Soul and Thoughts in looking back, but look forward and go on.

It being also the day

Of *S. Gorgonius*, a Noble Roman in Favour with *Diosletian*, who by the Sufferings of the Martyrs, being mov'd with a desire of dying for Christ, profess'd himself a Christian in Presence of the Emperour, and by his Order was presently hung up by the Feet, cruelly scourg'd, his torn Flesh rub'd with Vinegar and Salt, then broil'd on a Gridiron, and at length strangl'd, *An. 304.* Pray for all that are under any kind of Suffering : For all that are now at the hour of death, that they may have the Patience and Comfort of the Martyrs.

tyrs. Pray for all in Courts, that they may remember the Rank in which they stand, and think nothing Honourable, which is not accompanied with Justice, Virtue, and Truth. Beg Patience for thy self; how art thou prepar'd to suffer with the Martyrs, if thou hast not yet found the way to be patient in ordinary Trials?

SEPTEMBER X.

S. Nicholas Talentinas.

Born in *Italy*, and being Piously Educated, gave early signs of a Virtuous Life, beginning from Seven Years Old, to fast some days in the week with Bread and Water. Being now grown up, he became Religious of the Order of the Reformed *Augustines*, and here liv'd a wonderful Example, not only of great Austerity, but also of Charity, Patience, and Humility: Suffering very much in his Devotions, from the Malice of a
subtle

subtle Enemy, but without being discourag'd. Thus he went on, till he was call'd to a better Life, in the Year, 1306. What canst thou now learn from the Method of this Saint?

1. Thou art not to oblige Children at his Tender Years to fast: But if thou wilt be kind to them, flatter not their Appetites with choice bits; give them what is wholesome, but teach them not to be nice. For by courting their Palats, thou wilt teach them to love themselves, make them unfit for the Penitential way of the Gospel, and very miserable, if forc'd at any time to struggle with the difficulties of the world. 2. Observe his Rigours, tho' thou canst not follow them, they will however serve as a Reproach to thy selfish way, in seeking every thing that pleases: Did he think Heaven worth all his self-denials, and wilt thou suffer nothing for it? Reflect well on this point; for all that follow Christ being commanded to deny themselves, he can be no True Disciple, who is a Stranger to the Practice of Self-denial. 3. Learn some-

something as to Prayer; be not discourag'd, with the infinit distractions of wand'ring Thoughts; and let no Temptations fright thee from thy usual Exercise. Do but sincerely the best thou art able, and hope that God will pardon thy weakness. He will have regard to thy Prayer, tho' it has the mixture of many Imperfections; Endeavour, like the Husbandman, to prevent the growth of the Tares; but don't think thy Labour unprofitable, if there be some Tares among the Corn; the Harvest may turn to good account, notwithstanding this mixture.

SEPTEMBER XI.

Within the Octave of the Nativity.

LET those Eminent Virtues thou honour'st in the Blessed Virgin, excite in thee a desire of following her Example. For this end raise thy Soul to God by Faith and Adoration; Humble thy self under his Powerful Hand,

Hand, and confire all thy desires to the order of his Providence.

It being also the day

Of *S. Protus* and *Hyacinthus*, Brothers and Eunuchs, that serv'd the Holy Virgin *Eugenia* in *Egypt*, and following her to *Rome*, were Apprehended by Order of *Gallienus*, and after cruel Torments were put to Death by the Sword, *An. 257.* Where

Eugenia was likewise Martyr'd on the 23d of *December*. Pray for all that are in Persecution and Trouble; and having so many Examples of Martyrs, consider how Criminal thy Impatience must be under ordinary Trials. Pray for thy Brethren, Parents, and Relations, that they may be all united to thee in Faith and Charity. Examine, if there be any difference or breach, and give no rest to thy Soul, but in using all possible means for Remedy.

SEPTEMBER.

SEPTEMBER XII.

Within the Octave of the Nativity.

CONSIDER, how far thou comest short of those Virtues, thou pretendest to honour in the Blessed Virgin. Look into all the open and secret ways of thy Pride; see how this subtle Evil insinuates it self into almost all thy Thoughts, Words, and Actions, so that whatever thou do'st of Good and even thy Humility it self, such as it is, is infected with it. Lament this thy great misery, acknowledge it before God: Confess, thou hast nothing good in thee, and be confounded within thy own Heart to think, that so much of Misery, Weakness, and Sin, as thou art, should be capable of such intolerable and universal Pride. Renounce it now at least, and be earnest in laying open thy desires of being deliver'd from it; and since thy Humility is too often tainted with Pride, endeavour

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your to be even with it, and let the knowledge of thy Pride now make thee sincerely humble. Fix now in thy Heart, how much thou deserv'st to be contemn'd, and be ready to accept from God and thy Neighbour, whatever may seem to lessen or render thee contemptible. If this be just and thy due, remember, thou ought'st to rejoice in whatever happens of this kind.

SEPTEMBER XIII.

Within the Octave of the Nativity.

CONSIDER, how much thou art wanting in the Blessed Virgin's Patience, Purity, and Piety: Reflect but on thy frequent disturbances and dejection of Spirit; how much thou open'st thy Heart to sensual Objects; how little Zeal thou hast for God's Honour, how slothful and tepid in his Service; and thou wilt find Matter enough to entertain thy thoughts this day, in begging pardon for past Offences,

Offences, and beseeching God to give thee a new Spirit. Offer up thy Petitions to Heaven for this end; call in the Virgin-Mother to joyn with thee in the Prayers thou offer'st, and conceive a firm hope of obtaining what thou askest. And that these may not slip away as barren Thoughts, remember what thou hast to amend; first to be watchful and courageously withstand all Inclinations to Impatience: 2dly, To admit of nothing, that favours sensuality. 3dly, To carry on with life whatever regards the Service of thy God.

SEPTEMBER XIV.

Exaltation of the Holy Cross.

A Festival in Memory of that day, when *Heraclius* the Christian Emperour having overcome *Cosroe* the Emperour of *Persia*, recover'd from him the Cross on which Christ suffer'd, after it had been Fourteen Years in the possession of Infidels, and bringing it

it to *Jerusalem*, carried it on his Shoulders to *Mount Calvary*, where it had been placed by *S. Helen* near three hundred years before, this being in the Year, 628. When the Feast of the Exaltation kept before, began to be observ'd with greater Solemnity.

1. Give thanks for the regaining the Cross from the power of Infidels.
2. Revive in thy Mind this day the Mystery of Christ's Passion; Confess and Adore him True God and Man: Give thanks for all he suffer'd for Man's Redemption; be strengthened in hope thro' his Merits and the Ransom he paid, and since this was Infinite, let nothing drive thee to despair.
3. Set up the Standard of the Cross, this day, in thy Heart; or rather, let God set it up in whatever manner he pleases, and submit thou both Heart and Shoulders to it, by offering thy self to whatever burthen he shall lay upon thee; and whenever thou feel'st the weight, remember 'tis the weight of the Cross; go on under it with Patience, Resignation and Courage, and thus thou wilt be a
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follower of Christ, and canst not long fail of finding Comfort to ease the burthen. If thou do'st not this, fear that Infidelity, or a want of a lively Faith is the occasion of it; and what then art thou to do, but arm thy self, and never cease fighting, till thou hast rescued thy Heart from all such power of darkness, and canst effectually believe the way of the Cross is the High-way to Heaven.

SEPTEMBER XV.

Octave of the Nativity of the B. Virgin.

GIVE Thanks for all the Eminent Graces and Priviledges bestow'd on the Blessed Virgin Mary; and since the bounty of God has not been wanting to thee, by which he has distinguish'd thee, not only from many Persons, but many Nations, who are left in darkness and sin; give thanks for the Mercy, and bewall thy Misery in having so ill corresponded with it. Reflect on the Account thou

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art to give, which ever encreases in proportion, to what thou hast receiv'd; and if the case of *Capharnaum* and *Bethsaida* shall be worse than that of *Sodom*, because of those great works wrought in them, without any effect; will not the same deplorable Fate attend thee, if after all those Graces receiv'd, there be still barrenness in thy Soul? And where is the Fruit, if thou still continuest Impatient, Proud, Passionate, Sensual, Worldly, and Slothful? Look therefore well into the State of thy Soul, and resolve upon some Method, by which thou may'st be able to shew some Fruit of those Graces, which God is daily pouring forth upon thee. Pray earnestly for this, and desire the Blessed Virgin to joyn with thee.

It being also the day
Of *S. Nicomedes*, a Priest in *Rome*,
under the Emperor *Domitian*, who,
refusing to Sacrifice to Idols, was
Tormented to Death, *Anno 90.*
Ask Patience for all that are under
any oppression: And for thy self,
see thou offer no Sacrifice to Idols

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That is thy Idol, for which thou forsakeſt God.

SEPTEMBER XVI.

SS. *Cornelius* and *Cyprianus*.

THE former was Biſhop of *Rome* under *Gallus* and *Voluſianus*, who, for removing the Bodies of *S. Peter* and *S. Paul* into a more decent place, was firſt ſent into Banishment, and afterwards being recall'd, and deteſting the Worſhip of Idols, was put to Death by the Sword. The other was that Famous Biſhop of *Carthage*, who by his great Charity to the Sick and the Poor, by his Zeal in all Eccleſiaſtick Diſcipline, by his faithful diſcharge of all Paſtoral Duties, and by his Learned Writings, has render'd himſelf Eminent to all Ages; and to Crown all his Virtues, after ſome time of Banishment, had his Head cut off for his Faith in Chriſt, under *Valerianus*, Anno 261. Pray for his preſent Holineſs, and for all the Paſtors

Pastors of God's Church, that in Zeal for Truth, Virtue, and Discipline, they may follow the Steps of these their antient Predecessors. Pray for that vast Country of *Africa*, formerly Christian, and now Mahometan: A severe Scourge; if this be the Punishment of Sin, how careful ought'st thou to be in all thy ways, that so thou may'st escape the Divine Rigor, and have no hand in drawing the like Severity on thy Country or Family?

It being also the day

Of *S. Euphemia*, *Lucia*, and *Geminianus*, the one a Virgin, the other a Widow, the Third a Noble-man, who in the Persecution of *Diocletian*, after great Cruelty and Torments, were put to Death for their Faith. Pray for all in Trouble; ask Patience for thy self; tho' thou art not call'd to Martyrdom, yet thou hast frequent Opportunities of Suffering for Christ. The cause of Truth, Justice, and Virtue is the cause of Christ: Depart not from these, and thou wilt certainly find something to suffer, not only from thy own Corruption, but from
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the World too; thy Ease, Interest,
and Reputation will be often expos'd.

'Tis also the day

Of *S. Editha*, a holy Virgin,
Daughter to King *Edgar*, who after
her Brother's death, refusing the offer
of a Crown, became religious in the
Monastery of *Wilton*, and after a
Life of great Sanctity died there, and
was buried in the Church of *St Dennis*
which she had built, *An. 984*. Pray
for all Blessings on thy Country, and
in particular for those of her Sex, that
no Desire of Preferment, love of Va-
nity or the World may draw their
Hearts from God.

SEPTEMBER XVII.

Impression of the Wounds on S. Francis.

A Day in memory of that wonder-
ful Favour shew'd to *S. Francis*,
when, two years before his Death,
being retir'd in the Mountain *Alver-*
nia, there to employ forty days, in
Fasting and Prayer, having his Soul
rais'd

rais'd to God, a winged and crucified Seraphin appear'd to him, enflaming his Heart with an unspeakable Love of Christ crucified, and a holy Desire of being transformed into him: The Vision disappearing, the Holy Man found the Impression of Christ's sacred Wounds in his Hands, Feet, and Side, which remain'd till his Death, as holy Marks of Christ's Love to him, and his Love to Christ. Give thanks to God for all his signal Favours shew'd to his Servants, adore the incomprehensible ways of his infinite Power and Goodness; and beseech him to inspire thee, and all the Faithful, with a true Sense of Christ's sufferings, that thy heart being inflam'd with divine Love, thou may'st sincerely desire to put on Christ, and be wholly transform'd into him. O God! When wilt thou so wholly possess my Soul, that the Love of my Redeemer, may influence all the Motions of my hands and Feet, and make all my earthly Passions yield to this heavenly Flame.

 SEPTEMBER XVIII.

S. Thomas of Villa-nova.

BORN in *Spain* of Pious Parents, whose Care it was to inspire him with Principles of Virtue: Charity to the Poor grew up with him from his Childhood; often stripping himself, while as yet a Child, to cover them; and afterwards being grown up, he sold all for their Relief. Desiring to live retir'd, he chose a Religious State among the Hermits of *S. Agustin's* Order, and there became eminent in all Virtues. Having refus'd the Archbishoprick of *Granada*, he was afterwards oblig'd by his Superiors to undertake the Charge of the Church of *Valencia*, where his Charity to the Poor encreased in proportion to his Revenue, where Monastic Poverty regulated both his Table and State, where a true Humility balanc'd his Soul against all the Temptations of Dignity, where Prayer and

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Preaching

Preaching were his constant Employment; and having thus, for eleven Years, discharg'd all the Duties of a Vigilant Pastor, he gave up his Soul to God, in the Year 1556. Pray for all the Pastors of Christ's Church, that they may be animated with the Spirit of this holy Prelate, and think not this Charity lost; since the good of the Flock depends so very much on the good of their Pastors. Pray in particular, that, by their example, they may instruct the Faithful in the true use of Honours and Wealth, in possessing both, and yet with Hearts free from those prevailing Evils of Covetousness and Pride, which being contrary to that Poverty of Spirit and Humility, which the Gospel requires, ought not to be found in those that undertake to follow it, and much less in those whose obligation it is to teach it. A Church-man proud and covetous is a scandal to his Profession, and does more harm by such ill Example, than numbers can do good by their Preaching: If thou hast these Vices in them, shew no countenance

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to these evils in thy self; they, 'tis true, will have the deeper Damnation; but this will be no Comfort to thee, if thou art lost too. Think of it therefore in time, and let not the Love of thy self or of Riches separate thee eternally from God, and bring thee to a State of cursing both thy self and them for ever. And what way is there of preventing this, but the way of the Gospel in the practice of true Humility and Charity?

SEPTEMBER XIX.

S. Januarius and his Companions.

HE was Bishop of *Beneventum* in *Italy* in the time of *Diocletian*, and being apprehended for his Faith in Christ, was first cast into the Fire, but coming forth without hurt, he was tormented on the Rack, and then thrown into Prison, where several other Christians lay condemn'd to wild Beasts, On the next day being all expos'd in the Amphitheatre, the

Beasts touch'd them not, but lay down at the Feet of *Januarius*, which a meness of theirs exasperating the President, as likewise the Conversion of great numbers, who were Witnesses of this miracle, he commanded them all to be beheaded. Their Bodies were piously taken care of by the Neighbouring Cities, and *Januarius's* Body was brought to *Naples*, where it now lies in the Cathedral; and where some of his congeal'd Blood is kept in a Viol, which being brought in presence of his Head, begins to melt and grow fresh, as if newly spilt: Of which great numbers of Travelers have been frequent Witnesses. Adore the Power and Goodness of God, who is never wanting to his Servants in the day of their distress; let the help they found, raise up thy Heart to an entire Confidence in thy God, as to all present Troubles, and whatever are yet to come. Trust in him, and tho he seems to defer his Help, yet be assur'd, he will not forsake thee, but will either deliver thee, or give thee strength to suffer; leave
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it to him to do what he knows best.
 'Tis his Will thou should'st go thro'
 many Trials; be not tir'd, nor faint
 under them; by these rough Ways he
 brings his Servants to Everlasting
 Rest.

SEPTEMBER XX.

S. Eustachius and Companions.

HE was a Noble Roman, and had
 a principal Command in the
 Army under *Vespasian*, *Titus*, and
Trajan; God call'd him by miracle
 to embrace the Christian Faith, and
 his Constancy was soon tried in the
 loss of his Employment, of his Goods,
 of his Wife and Children: All which
 he bore with such Patience, that he
 is call'd the *Job* of his Age. And tho'
 being again restor'd by *Trajan*, he re-
 cover'd with his Dignity, both his
 Wife and Children, and all the Happi-
 ness he could desire, yet this was not
 lasting; for being commanded to sa-
 crifice to Idols, he, his Wife and
 Children,

Children, upon their Refusal, were all expos'd to wild Beasts; but not being touch'd by them, they were all shut up in a Bull of Brass, and over the fire suffer'd a cruel Martyrdom, *An.* 120. See here the variety of Fortune, with which God tries his Servants; happy should we be, could we like them, stand firm under both Extremes: Pray thou may'st do so; give God thanks for the Blessings he bestows; and when he takes them away, fail not to bless his name: Remember this lesson of *Job*, in whatever losses befall thee: Some, I confess, are very severe, and as I do not wonder at the Resentments of Nature in suffering them, so I do not censure every degree of such Trouble; something must be allow'd to Nature; tho' affectedly to yield to Grief cannot be without Offence; and considering how very prejudicial melancholy is to all Christian duties, I think it ought to be dreaded in its remotest dispositions; and that therefore 'tis the business of Virtue to make strong Opposition against all manner of Trouble, and
hinder.

hinder it from seising the Heart. Be watchful in this point, and let no kind of pretext delude thee into unprofitable amusements.

It being likewise the Vigil of *S. Mathew*.

Observe it in keeping a true Fast and if thy Health permits it not, remember there are other self-denials suitable to all conditions: If thou hast a true sense of thy Sins, thou wilt be careful not to lose a day appointed for their punishment.

SEPTEMBER XXI.

S. Matthew.

1. **H**E was call'd from the receipt of Custom to be an Apostle. Beseech God to call thee from all thy evil ways, and to have Mercy on all Sinners.

2. He was the first that writ the Gospel of Jesus Christ: Pray that this may be writ in thy Heart, to be the Rule of thy Life: Pray for all that

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read

read it, that it may lead them into all Truth.

3. Having preach'd the Gospel in *Ethiopia*, with great fruit, he was at length put to death by the enemies of his Faith: Pray for all that succeed in his Function, that they may be accompanied with the same Spirit, and be bless'd with Success in the good of Souls.

On this day of a Publican and an Oppressor of the Poor becoming an Apostle, all Sinners have Reason to hold up their heads and hope for mercy from him, who publicly declares, that he comes to call Sinners to repentance. If thou art but ready to obey his Call, thou hast no reason to doubt of his part; for had he no desire to receive thee, he would never call upon thee to return. But see then, thy Return be like that of *S. Matthew*, by forsaking whatever evil thou hast been engaged in. *Matthew* an Apostle is no more a Publican, because the Profession was unlawful, and not consistent with the Spirit of Christ. Thus it ought to be with every Sinner, that
thinks

thinks in earnest of following Christ; he is to examine into his profession and the Practice of his Life; he is oblig'd to be sorry for whatever he observes contrary to the Law of God, and humbly acknowledge it before a Minister of Christ: And thus far Common Practice carries the Christian on without much difficulty; for he easily calls his Sins to remembrance; he conceives some trouble upon this Review, and tho' Nature be something averse to Confession, yet tis such, as generally costs not very much to overcome it: But the principal point is yet to come, and that is, whether that Sorrow and Repentance, with which he has proceeded, has been so truly sincere, as to work a change in his Heart, and separate him from all that, which, his conscience tells him, has before separated him from God. For if this be not the effect of his Repentance and Confession, he has too just Reason to fear, there was no Sincerity in what he did. Let the Case of *Saul* give some light to this Point: He had unjustly persecuted *David*,

David, and being sensible of the Injustice, he expresses Resentments of the evil he had done, and adds protestations, that he would give him no farther disturbance; this seem'd very well, and gave Satisfaction to the Friends of *David* and of Truth: But is there any Sincerity in his Protestations and Sorrow? God knew from the first Moment, how it was, because he is the Searcher of Hearts; but man was yet in suspence, and tho' he might hope the best; yet he could make no settl'd Judgment, till he saw the Effect and Fruit it brought forth. *Saul* therefore is inform'd again, where *David* is; when presently his former Anger breaking forth again, he pursues him as before: But being disappointed, he seems again concern'd, and resolves upon Amendment; but fresh News of *David* again revives his Passion, and *David* is still in Danger, notwithstanding all the Overtures of Peace; *Saul* is still his Enemy, notwithstanding all the Protestations of a Friend. Now what Judgment is *Saul* to make of all his past Trouble and

and Repentance? Has not he Reason to apprehend the Insincerity of all he did; Since 'tis without Fruit, he finds no Change, he is still the same, and has forsaken nothing of what seem'd the Subject of all his Sorrow? And what is the Christian to think of himself, if often being troubled for those disorders, which render him an enemy to God, and often confessing them, he still finds himself the same?

Now, tho' I cannot but hope, the Repentance is not always insincere, which is follow'd with a Relapse; yet there's Reason enough to fear it, and there more especially, where, after Confession, there's little or no care taken to prevent it: For how can he be suppos'd to be heartily sorry for having offended God, who uses no means to prevent his offending him again? Is any one heartily troubled for his being sick, who will do nothing for his Cure? Since therefore the motions of the Soul are so uncertain, and we may be easily mistaken in the Judgment we frame of them, we cannot do better than examin into
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the effects, and guess of the Tree by the Fruit: and therefore a Penitent's Business is to consider, how solicitous he is, and what Pains he takes, that he may not fall again into those Disorders, which he has acknowledg'd to be displeasing to God: He is to see, whether he uses due Endeavours for the overcoming those Passions or ill Habits, to which he is subject, and to separate himself from the Occasions which lead him into Sin: This is the Work, which his Sorrow for past Offences necessarily engages him in; and if it was sincere before Confession, he will undertake it after Confession, he will consult with his Director, and with Good Books, consider and contrive with himself upon the Ways and Means proper for the accomplishing this Work, and see they be proportion'd to the difficulty of it; and tho' this may not altogether prevent all manner of Relapses; yet the diligence he has us'd, and the Pains he has taken, may give him hopes, that his past Resolutions were sincere, and be a help to his Director, as to the manner of Proceeding

proceeding with him at his next Return. But if his Confession be follow'd with none or very little of this Diligence and Endeavours, he has more reason to suspect all that is past of being counterfeit and insincere, than judge favourably of it, and not be surpris'd, if absolution be afterwards for some time denied him, till he can give better proof of his being truly in earnest in a matter of this Concern:

This is the Rule by which all Habitual Sinners are to take measure of their Repentance, as to all the Sins of Drunkenness, Uncleaness, Injustice, Prodigality, Passion, Cursing, Prophane's, Neglect of Family, or other Duties, &c. For, if after Confession, they go on where they left off, without suitable Endeavours for amendment; what hopes of their having any part in the Mercy of this day, whilst being Publicans before, they are Publicans still, and quit not their Injustice to follow Christ?

But now, while I give this Rule to habitual Offenders, and to such as unhappily fall into mortal Sin; yet

I must desire Pious and fearful Souls, not to be strict in applying it as to all venial Sins; since by it, they may indiscreetly bring themselves into great Perplexities, and anxious Disquiets: For since the general matter of their Confession, are Infirmities, ordinary Failings, Surprises, some Effects of Vanity and Self-love, little Passions, Neglects and Dissipations of the Mind, and such other Weaknesses; which are never, it may be, wholly to be overcome; if they should think themselves oblig'd to such a Watchfulness, as to prevent their falling into the same again, they could not avoid running into Dejection and Despair, by undertaking too much, and presuming to be Angels, while they are but men. 'Tis thus, many unadvisedly come to lose all Courage in the Spiritual way, by forgetting what they are, and aiming too high; and therefore coming often with the same matter of Confession, and seeing no Amendment, cannot imagin how they can be sav'd. Now I do not blame these for their desires of Perfection, but rather

rather encourage them to take all the pains they can to be what they desire; but then let them remember, that this Life is not a State of Perfection, that they are not to be surpris'd at the Experience of their frequent Infirmities, that they are to make them the matter of their daily Humiliation, and hence take Occasion to bewail their great Misery, and in Sighs send up their desires to Heaven of being deliver'd from this body of Sin: to confess them, upon the Consideration of thus humbling themselves, and with the desires and hopes of obtaining still greater degrees of Grace, is not to be disapprov'd, if it be done without anxiety of Spirit; but if this once begins to seise, the mixture of Pride, Impatience, and immoderate Fear, that is at the Root of this disquiet, requires the Advice of a Director, and to his Advice it ought to be wholly subject.

These Rules may be some help to all degrees of Christians, to lead them to the Seat of Mercy, which is ever ready for all, that sincerely desire
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332 *S. Maurice and Companions.*

and seek it. To this, I beseech thee, O God of Mercy, direct all those, whom thou hast Redeem'd by thy Precious Blood. Soften all perverse Sinners, and let the power of thy Grace draw them out of Evil : Comfort all dejected Sinners, and convince them, that there is yet pardon for them, and that there's no more provoking ingratitude, than to doubt of it. Lead all Repenting Sinners in the way of Sincerity and Truth, and deliver them from all delusions ; give Courage and Hope to all fearful Christians ; thus will all come to thee the Centre of all, and for ever praise thy Holy Name.

SEPTEMBER XXII.

S. Maurice and Companions.

S. *Maurice* had a principal Command in the *Thebean* Legion, and Marching with the Emperor *Maximian* into *France*, general Orders were given to the whole Army
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to joyn in offering a Solemn Sacrifice to the Gods for Success against their Enemies: Upon which *S. Maurice* with his whole Legion, being Christians, withdrew, declaring they could worship no other but the Living God: *Maximian* being at this exasperated, and finding them resolute in their Profession, first Commanded every Tenth Man to be put to Death, hoping by this Cruelty to terrifie the rest; but being disappointed, they were all Murther'd by his Order. Give Thanks for their Constancy, and pray for all of their Profession, that being Faithful to their Prince, they be not Faithless to their God, but may be ready to Sacrifice all other Interest to that which is Eternal. Let this be thy Rule, and while thou admir'st the Courage of these Martyrs, as thou hast frequent occasions, so fail not to follow it. Learn from these to be Faithful to all in Power, and live peaceably with all, whatever their Perswasion be, and only then separate, when something is requir'd, that is prejudicial to thy Faith. Keep therefore

fore a good Correspondence, and be in Charity with all Neighbours ; be wanting in no Friendly Office of Visits, &c. If thou art Invited to their Burials or Christ'nings, go without scruple ; there's a Neighbourly part in all these, which cannot be Censur'd : But when it comes to the Religious Part, which is of joyning in Solemn Prayer, or administering the Sacrament, then retire and separate thy self, because 'tis in Fact acknowledging, what thy Faith will not allow. Courage is necessary for this ; but if thou hast Principles, live up to them : Fear not what the world will say ; if some revile, the more sober will commend thy Constancy.

SEPTEMBER XXIII.

S. *Linus*.

Bishop of *Rome*, and immediate Successor of S. *Peter*, who having Govern'd the Church Eleven Years, and faithfully discharg'd all the Duties of
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of a Good Pastor, was put to Death by the Sword, *An. 68.* Pray for the present Bishop of that See, and for all the Pastors of the Church, that they may be quickn'd with the Primitive Spirit, and Edifie all by Word and Good Example. Beg Patience and Courage for all that suffer and are in trouble.

It being also the day

Of *S. Thecla* a Holy Virgin of *Iconium*, instructed in the Christian Faith by *S. Paul*, who, upon his Preaching, having left the Person, to whom she had been promis'd in Marriage, that she might live in the more perfect State of Virginity, drew thus upon her the displeasure of her Parents, who Unnaturally becoming her Accusers, at the Age of Eighteen, she was put to most cruel Torments of Fire, wild Beasts, Serpents, but being miraculously deliver'd from all, she retir'd into a Solitude, and after many Years of a Holy Life, died in Peace, *An. 70.* Having large Commendations of all the Ancient Fathers: Pray for all, that live in the Profession

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sion of Virginitie, that their Heavenly Spouse would be their Comfort and Strength. Pray for those, who suffer Persecution from their Relations and Parents, that God will be their support: Pray for all of her Sex and Age, that they may not be deluded with Vanities: Examine into thy own ways, and be not an admirer of thy self, or what is pleasing to Sense, but let the Courage of these Tender Years be a reproach to thy over-nice and softer ways, and inspire thee with Nobler Resolutions, of suffering with Patience whatever difficulties shall come to thy share.

SEPTEMBER XXVI.

SS. *Cyprian* and *Justina*.

THE former had been a Magician, who by Charms endeavour'd to bring *Justina* to consent to his unlawful Desires, but finding them ineffectual, and being inform'd, that her Faith in Christ made her Proof against all

all such Attempts, he upon this began to consider the Power of Christianity, as superiour to that of the Devil, and being instructed in the Faith, he abandon'd his former ways, and gave himself wholly to Christ. Upon which being Apprehended, together with *Iustina*, they were first scourg'd, afterwards thrown into a Cauldron of boiling Pitch, and at length Beheaded at *Nicomedia*. Have compassion on and pray for those, who follow unlawful ways; had they the like degree of Grace as thou hast, it may be, they would be more faithful in corresponding with it, than thou art. Adore thy God, acknowledge thy whole dependance to be on him, and leave all to the order of his Providence: In consequence to this Profession, avoid all kind of Fortune-Tellers and Cunning Men, as Pretenders to an unlawful Art: Admit of no sort of Charms, either Medicinal or others, as not having their Power from God: Renounce all manner of Superstitious Observations, either as to days or things: They are certainly the Relicks of
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of Heathenism, and having nothing real in them, 'tis something strange, that Christians, otherwise very serious, should be so wonderfully mov'd and disturb'd by them. Had they a true Faith in God and his Providence, they would not so easily imagine their good or bad Fortune to depend on such accidents. Detest therefore all manner of Superstition, as Irreligious, and as a breach of the first Commandment, and betraying a want of Faith or Confidence in God. 'Tis a point, against which all the Ancient Fathers declaim most severely, as contrary to the Christian Spirit ; do thou so too ; and if thy Faith be sincerely in God, contradict not this Profession by such Unchristian Folly.

SEPTEMBER XXVII.

SS. *Cosmas* and *Damianus*.

TWO Brothers and Physicians,
 Born in *Arabia*, under *Diocletian*,
 who being Commanded to
 Sacrifice

Sacrifice to Idols, profess'd their Faith in Christ, and that Sacrifice was to be offer'd to no other, but the Living God; upon which they were bound and thrown into the Sea, but coming forth without hurt, their deliverance was attributed to Magick, and they were forthwith order'd to be burnt, but the flame not touching them, after many cruel Torments, they were at length Beheaded, *An. 301.* Pray for all under whatever kind of Persecution, Oppression, or Trouble; Courage and Patience are as necessary, as our daily food; without these supports, there's no preserving the Christian Life. Pray for a large portion of them, and a daily Supply both for thy self and all others. Beg Divine Assistance against all the dangers of Colds and Heats; that no violence of Passion or Sensuality may overcome thee; and that no sort of Coldness or Aridities may deject thee. There's danger from all Extreams, and no security but from the blessing of God, upon thy diligence and good Endeavours.

SEPTEMBER XXVIII.

S. Wenceslaus.

DUKE of *Bohemia*, who amidst the softness of a Court, and the distractions of Government, found rest for his Soul in God, and let nothing hinder him from those Exercises, which are the surest way to an Eternal Crown; applying himself with great diligence to all manner of Charitable Offices; in relieving Orphans and Widows, helping the Poor, accompanying their Bodies to the Grave, visiting Prisons, redeeming Captives, &c. Being thus Employ'd in all the commendable Practices of a Christian Life, he was Treacherously Murder'd by his Brother, while at Prayers in the Church, *An. 938.* Pray for all Christian Princes, that God would be their Protector against all the designs of Treachery and Injustice: Pray, they may be zealous in good, and discourage whatever is contrary

to the Law of God. Let the Charity of this Prince, be some direction to thee, as to the good use of the Money and Time thou hast to spare: 'Tis a reproach to Christianity, that amongst so many that are bless'd with plentiful Fortunes, and have so many leisure Hours on their Hands, there are so very few, who make an advantage of these Blessings. How highly might they recommend themselves to the Favour of Almighty God, by following the steps of this Prince, and employing the Talents they have receiv'd, and letting their abundance be the relief of others wants! But what should be the purchase of their Happiness, becomes their Misfortune, being either unprofitably hoarded up, to satisfy a Covetous and hard-hearted Humour, or Prodigally thrown away to Maintain their Idleness, Luxury, or Pride: These are the Channels, in which run away the greatest part of Christian's Money and Time. Is this what their Gospel Teaches? In what must all this end! Pray for

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Remedy

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Remedy of these Evils, that Christians may be Christians in earnest.

SEPTEMBER XXIX.

Dedication of *S. Michael.*

1. **G**ive Thanks for that Glory, which the Angels enjoy; rejoice in their Happiness: Pray thou may'st arrive at length to that unchangeable State.

2. Pray for that Spirit of Adoration, in which they fall down before the Throne of God; joyn with them in Spirit this day, and add thy Mite to those Praises, which they give their Creator; to him be Praise and Glory for ever.

3. Pray, that the Will of God may be done on Earth, as it is in Heaven; Pray for Grace, that thou may'st not be wanting on thy part, by withdrawing thy self from that Obedience thou owe'st thy God.

A day Instituted in Honour of *S. Michael* and all the Choirs of Angels ought

ought to be a Summons to all Christians, to look into that happy State, of which they are possess'd, and by considering what their Business is, to conclude what theirs ought to be, who are preparing to have part with with them for all Eternity. Now the left glance towards them informing us, that the enclosure of their whole Business is in God, to Adore, Bless and Magnifie him, to be wholly Subject to him, and perform his Will in all things, and that in the contemplation and possession of him is their whole Happiness: This is an Instruction to us, that as we entertain hopes of being added to that blessed Company, so we ought here in this Life, to dispose and fit our Souls for that, which we hope will be our Entertainment for ever: That however we find the whole bent of our Souls, with a sort of violence carrying us towards the Earth, that our Understanding is eager in enlarging it self in the knowledge of it, and our Wills still more greedy of its Enjoyments; yet that it ought to be our Endeavours, to work out

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Souls,

Souls, by degrees, into such a Holy disposition, as to be willing to leave Earth for Heaven; and in the meantime, to repute all Earthly Goods as vain, all satisfactions here as dangerous, all worldly Honour, and the Opinion of Men, as unprofitable; to settle a fix'd Judgment, that God is the only Good; that he, who is the Happiness of the Blessed, is our only Happiness here, that the best Employment of our Understanding is to know him, and the ways that lead to him, and of our Will and Affections is to love him: This ought to be the Business of a Christian Life, and is most certainly the best Preparation for a happy Death; since the Soul, by this Means coming as near the Life of the Blessed, as the Condition of this Life will permit, Death becomes not a Death to it, but sets it at liberty from all those Impediments, which were here its oppression and aggrivance, and puts it in a way of perfecting, what it could here only imperfectly begin. Happy are those Christians, who by frequent consideration

ration of that State, which the Blessed enjoy, and is the object of their hopes, can bring their Souls to this holy disposition, and make God the Entertainment of their Understanding and Will here, which they desire to be their only one for ever.

But because the greatest hindrance to this work, are the many distractions of this Life, which are too apt to possess and dissipate our thoughts, and take off our Hearts from our more substantial Good, and God, who knows our weakness, knows likewise this to be our misfortune; therefore we cannot but acknowledge it as a very Providential Mercy, in his appointing by himself and his Church, certain days to be kept Holy, wherein Christians may not only give rest to their Bodies, by a seasonable interruption of their Labours, but to their Souls too, in taking them off from the Solicitude of worldly Affairs, and applying them more closely to God. And this his Mercy draws most certainly an Obligation on Christians, of proportioning the Employ-

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ment of these days, to the design of their Institution, and making them days more of Heaven than Earth, by giving them to him, to whom they belong, not only in Adoring and Praising his Infinite Majesty, with the Blessed above, but likewise by taking a Review of their own Souls, and fitting them for that happy State, for which they were created; so that while they converse with Men on the days that are appointed for Men, they are principally to converse with God on the days he has reserv'd to himself, in the express order he has given for their Sanctification.

From this Command of God in their Institution, and from the Consideration of the End, for which they were instituted, the Conclusion is very obvious, as to the many Ways by which Christians are wanting in their duty in this point: As first, in all Servile Labour, that is unnecessary: as, likewise in employing others in these works, tho' the Persons employ'd be such, whose mistaken Conscience puts no such Restraint on themselves; because

because all this is doing what God, either by himself or his Church, has forbid to be done; and as I am not to do this my self, who know the Law, so I am not to concur with any others in doing it, who know it not, since what I do by my self or others is alike to be charg'd on me: And this is insinuated in the very Law it self, which forbids all unnecessary Labour, not only to Masters, but to Servants and Beasts too. Secondly, in all kind of mis-spending any considerable part of these days, either in lying a Bed, Gaming, Divertisements, or other unprofitable Entertainments. For tho' it be not determin'd to what degree of Sin this may arise, yet 'tis easy to observe, that in all these there are Omissions at least, by which these days come short of that end for which they were ordain'd, the Opportunities of Salvation are neglected, and that is given to Sloth and Self-love, which God has reserv'd to himself. A Neglect of Praying, a Neglect of Reading Spiritual Books, a Neglect of the Sacraments, &c. And

this occasion'd in compliance with corrupt Inclinations, is never excusable in Christians, much less on these days, when their obligation of seeking God and making Provision for Eternity is more pressing upon them. And I cannot but think the Judgment of God is very evident in the Punishment of this Neglect; since, it may be easily observ'd, there are very few, who make it their general Practice to spend these days of Salvation unprofitably, but what, by other notorious Disorders, and their irregular lives, shew the wrath of God to be upon them, and that they forsake the way of Salvation.

It were to be wish'd therefore, that all Christians, who honor this Solemnity, would learn on these days, when they are call'd to the Life of Angels, to withdraw their minds, as much as may be, from this busy and distracting World, and confine them more to the business of Angels; would learn to refresh their Souls with the same Heavenly Food; this would season their Hearts, and strengthen them against
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all Temptations and Difficulties of the World; it would bring them by degrees to the Spirit of Obedience, and make them chearfully bend under all God's Appointments; it would teach them to adore God, to love him and rejoyce in him: this is the Life of the Angels, and into these holy dispositions, must those Christians work their Souls, who expect to live for ever in company of the Angels.

SEPTEMBER XXX.

S. Jerome.

AN eminent Doctor and Father in God's Church, born in *Dalmatia* under *Constantius*, brought up to Learning, and improving it by the Assistance of *S. Gregory Nazianzen*, and other great men of that Age, and by four years Study of the holy Scriptures in a Desert of *Syria*: He was made Priest by *Paulinus* Bishop of *Antioch*, and going to *Rome*, for composing some Differences of the Eastern Bishops,

Bishops, was chosen Secretary to Pope *Damasus*; but tired with the distractions of that Employment, he return'd to his Solitude, where in continual Abstinence, Prayer, and Contemplation, he led an Angelic Life, perplext indeed with great Temptations, and want of Health, but never discourag'd, nor permitting these to give Interruption to his Prayers or Studies. He was there consulted both by Pope *Damasus* and S. *Augustin* about difficulties of Holy Writ; he there translated the Old Testament out of Hebrew, and at the Request of *Damasus*, corrected the New: he there vigorously oppos'd the Errors of his Time, and illustrated the Catholic Faith by his learned Volumes. In this Method of Sanctity he liv'd to a great Age, and died at length under *Honorius*, An. 420.

1. Pray for all those, who apply themselves to Learning, that in the Method of this Saint, they may take Virtue along with them. Learning is an Ornament; but Learning and Vice make a Monster, the fittest Instrument of Wickedness and the Devil,

Devil, and most destructive to Christianity. From this Evil, O God, deliver thy Church. 2. Learn from this Saint to read the Scriptures with a diligent but humble Mind: Presume not on thy own Sense; solid Virtue, and many years Study qualified him for an Expositor; without the like Qualifications, thy Expositions may be subject to great Errors, in carrying thy own Sense, and not that of the Word of God. 3. From him take Occasion to reflect on the Circumstances of thy Life; if these engage thee in great Distractions, such as give thee not leave to provide for Eternity; deliver thy self as far as thou art able, and let neither Preferment nor Interest take place of thy Soul; for if thou gainest the whole World, and lokest this, what will it profit thee? But if Idleness, Vanity, and the earnest desire of gratifying thy self, proves thy Distraction, thy obligation is still greater of quitting this all. 4. Pray for the whole Church and all its Pastors: Pray for thy self, that the industrious, laborious and holy Spirit
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of this Saint may be thy Portion, and secure thee against all the mischiefs of Sloth and Self-love.

It being the last day of the Month, give Thanks for all Blessings receiv'd, and beg hearty Pardon for all thy Sins.

O C T O B E R.

S. Remigius. October I.

Bishop of *Rhemes* in *France*, who govern'd that Church above seventy Years, eminent in all Sanctity: He converted and baptized *Clodoveus* the First Christian King of that Nation, and died happily in the Year 545. Pray for all the Pastors of God's Church, that they may be as eminent in Virtue, as in Dignity; that they may be watchful over their Flocks, and reach the Gospel by their Example. Pray for all Princes throughout the World, who as yet live in Darkness, and know not Christ or his Truths; that God would powerfully draw them

them to him, and excite some Apostolic Spirits in these our days, who may be Instruments of this great work for the good of infinit Souls.

On this first day of the Month, recommend thy self and all thine to the Protection of Heaven, and consider upon the means necessary for the Amendment of past failings, that thou may'st not be always the same.

OCTOBER II.

S. Thomas of Hereford.

OF Noble Blood, bred up to learning, was first made Chancellor of Oxford, and then of the whole Kingdom, under Henry III. And afterwards promoted to the Bishoprick of Hereford, in which he discharg'd all the Duties of a Good Pastor. The Affairs of the Church calling him to Rome, in his Return he died in the dukedom of Florence, and his Bones were on this day translated to his own Cathedral, An. 1287. God manifest
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sting his Sanctiry by many great Miracles. Pray for this Nation, that God would be its Protector, and visit it with all Blessings spiritual and temporal.

This being also a day Observ'd by the Universal Church in Honour of our Angels-Gardians, fail not to give God Thanks for all the Protection and Helps thou receivest from those ministring Spirits. Let the many Examples of both old and New Testament excite thy Faith and Hope, as to this point. Recommend thy self to the Charity and Protection of thy Angel Guardian, beseech him to go before thee in all thy Ways, and deliver thee from all the Snares of the infernal Spirits, and particularly to stand by thee at the hour of Death.

OCTOBER IV.

S. Francis.

Born at Assisum in Italy, his Father was a Merchant, and he follow'd
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for some time the same Profession; but so that he was more solicitous in distributing than in heaping up Riches. Having once refus'd an Alms to a Poor Man, contrary to his Custom, he was so sensibly disturb'd, that running after the Poor Man, he reliev'd him with more than ordinary Bounty, and made a Promise to God, that he would no more deny an Alms to any that should ask it of him. And out-going his Promise, he soon after gave away in Charity all whatever he had; which his Father resenting, complain'd to the Bishop of his Sons Indiscretion, and requir'd him to renounce all Right of inheriting, which his Son readily did, and withal pulling off his Cloaths, gave them to his Father saying, he should now with more Confidence and Freedom, say, *Our Father, who art in heaven.* Quitting now his Father's House, he chose that part of the Gospel for his Rule, where Christ commanded his Apostles not to possess Silver or Gold, nor to have Money in their Girdles, nor two Coats, or Shoes; and having several Companions.

nions to joyn with him in his pious Design, he instituted the Order of Religious Men, from him call'd *Franciscans*, principally charging them with the Practices of Humility, Poverty, and an entire renouncing of the World: having seen this Rule embrac'd by great numbers, and many blessings attending their Charity in the good of Souls, he at length exchange'd a Life of wonderful Penance, for that of Joy, in the Year 1226. Bless God for the eminent Grace and Virtues of this Saint; pray for the Religious of his Order, that they may keep up his Spirit; pray for some degrees of it for thy self; Humility, Poverty of Spirit, and Mortification are practicable in all Conditions, and expressly enjoyn'd by the Gospel. Examine into thy ways, and labour daily to disengage thy Soul from all Fondness of the world, from the Love of Vanity, of the Opinion of men and from the desire of gratifying thy self: The general practice of Christians is contrary to his, and there are but few, who have not a great deal to cut off and amend.

amend. His Rule was, to be meek
to all, and severe only to himself:
Come as near it as thou canst. Think
well of it this day, but let it be the
work of every day.

O C T O B E R V.

S. Placidus and Companions.

HE was Disciple of *S. Benedict*,
and being sent by him into *Sicily*,
he there founded a Church and Mo-
nastery near the Port of *Messina*: And
having liv'd there, with thirty Monks,
in wonderful Sanctity, the House
was assaulted by a cruel Pirat, who
put them all to the Sword, for their
Faith in Christ, which he could not
perswade them to renounce, *An. 539.*
Pray for all that suffer, and in parti-
cular for those, who lie under Temp-
tion of renouncing their Faith, on
the Account of Preferment, Interest,
or other Temporal Conveniencies.
See, if some of these do not prevail
on thee to pass the Bounds of Duty
to

to the Creed or Commandments.
Great Grace is necessary to keep thee
steddy. Make Provision against the
time of Temptation.

OCTOBER VI.

S. Bruno.

BORN at *Cölogn*, and being advanc'd
in Learning, he was promoted to
a Canonry in the Church of *Rhemes*,
but desirous of greater Solitude, the
Bishop of *Grenoble*, at his Request,
granted him Liberty to retire, with
six others in Company, into some
Mountains in his Diocess, call'd
Carthusians, where they hid themselves
from the World, as far as those in-
accessible Rocks would give them
leave, and there founded the Order
of *Carthusians*, obliging themselves to
most severe Rules of perpetual Pray-
er, Abstinence and Silence. *Bruno*
being call'd from his Solitude by Pope
Urban II. to assist him in some Pub-
lick Affairs of the Church, soon re-
tir'd

rir'd again into other more frightful Mountains of *Calabria*, where in great Sanctity he rendred his Soul to God,

An. 1101. Admire and praise God

for the Spirit of this Holy Man. Let

his strict Retirement be a Reproach

to thy wandering and worldly Soul,

which finds one half hour to be tedi-

ous, and confounds even that with the

Noise of the World. Happy was he,

who had renounc'd so much of the

World, that Death had nothing to

take from him: 'Tis not to be ex-

pected, that living in the World,

thou should'st follow the Rigor of

his Rules, but, 'tis very likely, thou

might'st come much nearer than thou

do'st, both in Prayer, Abstinence and

Silence. Use some Violence on thy

self and reform, and suffer not thy self

to be led by the World, ill Custom,

Inclination and Appetite, while thou

professest to be a Follower of Christ

and his Gospel, which command thee

to renounce them all: Pray heartily

thou may'st do in earnest what thou

professest.

OCTOBER VII.

S. Marcus.

HE was Successor of S. Silvester in the See of Rome, in the time of Constantine, who inheriting the Virtues of his Predecessor, administered that Charge with great Fidelity and Zeal, and made a holy end in the Year 336. Pray for the Present Bishop of that See, and for all Pastors of the Church; they have a great Charge and Infinite Difficulties, and since the Good of the whole Body very much depends on their Administration, let them have thy Prayers. Be not scandalized, if thou hear'st of any of that degree, subject to Failings, but pray for them, and be fearful for thy self: If thou standest, give thanks, but see thou do'st not fall.

It being also the day
Of SS. Sergius, Bacchus, Marcellus,
and Apuleius, who were put to
death

death for their faith in Christ; the two former in the East, the other at Rome: Pray for all that are in trouble: This distracts some, and dejects others, so that wanting Patience; they cannot ask it as they ought, ask it therefore for them. Charity obliges thee to have Compassion on all thy Fellow-members.

OCTOBER VIII.

S. Brigit.

Born in Swedeland, and was so piously educated, that at the Age of Ten Years she was sensibly mov'd with the Thoughts of Christ's Passion, made that the Subject of her Meditation, and could never speak of it but with Tears. Being married by her Parents to a Noble Man, she faithfully discharg'd all the Duties of a Good Wife and Good Mother, by her powerful Example obliging both her Husband and Children to a Virtuous Life. Her Husband
by

by consent, undertaking a Monastic Life, she likewise was call'd by Christ to a stricter engagement with him, and having receiv'd very particular Favours from Heaven, instituted a Religious Order of Nuns, for God's greater Glory and the Good of Souls, and in which she has had many holy Followers. By Direction from Heaven going afterwards to *Rome*, and then to *Jerusalem*, she died in her Return home, after the severe Exercise of a whole Years Sickness, *An.* 1373. In this Saint, young People have an Instruction to seek God by an early Application of their thoughts to him, and their Method is reproach'd who give those first and better Years to Vanity and the Love of the World. Parents are taught to be just in all Family-duties, Husband and Wife to each other, to their Children and Servants: Widows are taught to turn their Thoughts to Heaven; and Religious to be strict in all the Duties of their State. Pray for all degrees of Persons, that the Grace of God may attend them, for their Establishment

ment in all good. Pray in particular for the Religious of this Order.

OCTOBER IX.

SS. *Dionysius, Rusticus, and Eleutherius.*

THE first of these was a Judge at *Athens*, who hearing *S. Paul*, as 'tis related in the *Acts* of the Apostles, giving an Account of his Faith, was converted and baptised by him, and had the Care of that Church recommended to him. Going afterwards to *Rome*, he was sent by *Clement*, then Bishop of that See, with the other two, to preach the Gospel in *France*; where having converted many to the Faith, they were seised by the *Roman* Governour, and being first severely scourged, they were afterwards broil'd on the Fire, and at last Beheaded, *An. 99.* *S. Denis* being above an Hundred Years Old. Pray for all, whose Function obliges them to Preach the Faith; that Zeal and Courage may make them Faithful

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to

to what they have undertaken: Pray for the People of the *East*, that the severity of God's scourge on them, may be the correction of all Vice and Error; and let their suffering make thee fearful of the Divine Anger, and solicitous to prevent its falling on thee. Pray for all that are in Persecution or other Trouble, that the Divine Grace may be their support, and that by Patience in Temporal Sufferings they may escape that which is Eternal.

O C T O B E R XIII.

S. Edward.

THE day, when the Body of *S. Edward* the Confessor, being taken up Six and Thirty Years after his Death, whole and incorrupt, was Translated by *S. Thomas* of *Canterbury*, in the Reign of *Henry II.* and placed in *S. Peter's Church* in *Westminster*, in a Chappel behind the High Altar. This Prince was Eminent for his great Piety and Zeal for Religion,
for

for his Charity to the Poor, for his wonderful Mildness and Purity. In Honour and Memory of him, this day was appointed to be kept Holy throughout the Realm, by a Council held at Oxford, in the Year, 1222. Pray for this Nation, that God would pour forth his Blessings on it, and Sanctifie it by the Love of Virtue and Truth, and deliver it from all Evils. Pray for thy Prince, that God would be his Protector, and give him the Spirit of this Holy King. And be thou zealous in the practice of those Virtues he has recommended by his Example. Avoid whatever is injurious to Purity: Be watchful against roughness, and all the ungrateful effects of a peevish and fretful temper: Be ready to assist all in distress, according to thy Ability, whether by Counselling, Comforting, Visiting, or other ways relieving them: Ever behold Christ in them, and remember, that one Shilling given now, is more than Twenty left behind thee.

O C T O B E R XIV.

S. Calistus.

Bishop of *Rome* under *Heliogabalus*, and after Five Years Administration of that Charge in very difficult Times, was put to Death under *Alexander*, An. 225. Pray for the present Bishop of that See, and for all the Pastors of the Church, that being watchful over the Flock, they may lead all in the way of Salvation. Beg Patience for all that are in trouble, and see, thou be not dejected under the difficulties ordain'd for thy portion. Humble thy self under them in the acknowledgment of thy unworthiness, and confess God to be just in all his ways. Seek comfort in him that afflicts thee, and pray for thy Persecutors; keep thy Eyes on that Crown, which is prepar'd for all that suffer with Patience; by this Method, thy troubles may turn to much better Account, than that quiet and peace, which

which thou so much desirest. Above all, be careful, that thy Troubles hinder thee not from Prayer, and the Exercise of other Spiritual Duties: for this is yielding to the designs of thy greatest Enemy: But then seek God most, when thou standest most in need of his help.

OCTOBER XV.

S. Teresa.

BOrn in *Avila* in *Spain*, and educated in great Piety: Being accustomed to read the Acts of the Martyrs, she conceived an earnest desire of dying for Christ, and for that end, being but just past her Infancy, she left her Father's House, in order to go into *Africa*, there among the Infidels to obtain her desire: But being stopp'd by an Uncle, she was by him brought home, with Tears lamenting her Misfortune. At twelve Years old she lost her Mother, and then by the Conversation of a vain Companion,

her heart was turn'd to the World, in the Love of all its Flatteries and prophane Books; but her Father, with Grief obſerving the Change, remov'd her into a Religious Houſe, where Good Example ſoon reviv'd her former Spirit; and now at the Age of eighteen, ſhe obtain'd Leave of her Father to take the Habit of the *Carmelite* Nuns, amongſt whom being profeſs'd, ſhe became an Example to the reſt, in the Exerciſes of Humility, Patience, Prayer and Mōrtification: And here God was pleas'd to try her with violent Temptations and tedious Sickneſs for above twenty Years, in all which time ſhe remitted nothing of her uſual Devotions or Auſterities; being always wont to ſay, either ſuffer or die. Her Charity being not confin'd to her ſelf, ſhe undertook to reform the Order of the *Carmelites*, and bring it to its Primitive Auſterity, and tho' ſhe met with great Oppoſition, both from Eccleſiaſtic and Secular Power, and many Jealouſies were rais'd againſt her, yet ſhe accompliſh'd her deſign, and ſaw two
and

and thirty Monasteries built of this Institution. Having finish'd this Work, she endeavour'd to approach still nearer to God in Prayer and Penance, making a Vow of doing whatever she apprehended to be most perfect; ever lamenting the miserable Blindness of Infidels and Sinners, but above all, her own misery in being at so great a Distance from God. Her Writings discover what her Spirit was, which God was likewise pleas'd to Evidence, in many Miracles, tho' of all these her Life was the greatest, which she exchang'd for a more perfect State, *An.* 1582. Learn from this Saint many good Lessons: 1. To accustome thy self, and those under thy care, to the reading of good Books; thou seest in her the good Effects of this Practice. 2. To be careful in the Choice of Company; good Conversation edifies, but evil and worldly makes ill Impressions, and corrupts the Soul: If thou hast tender years under thy Charge, be still more solicitous in this point; expose them not on any pretext of Education, Preferment, &c.

Remembring, that their Salvation depends on thy management. 3. Not to be discourag'd either with Sickneſs, or Temptations, Troubles, or whatever other oppoſitions thou meeteſt in the Proſecution of what is holy and good; for tho' theſe are ſometimes the Effect of God's Anger and Juſtice; yet they are many times the Effect of his greateſt Mercy, and the Means, his particular Providence makes uſe of for their greater Perfection, who ſincerely ſeek him: Be but thou mindful to go on ever with Patience and Courage, and leave God to chuſe his own ways; thou may'ſt propoſe, but he muſt diſpoſe: What thou apprehendeſt as a hindrance, may eaſily prove thy Advantage. 4. To be diligent in all the Goſpel-Exerciſes of Humility, Charity, Prayer and Penance: by theſe ways God brings Souls to himſelf; if thou art not in theſe, thou art certainly out of the way. Pray thou may'ſt learn and practiſe theſe holy Leſſons: Offer the ſame Petition for all Chriſtians, and pray in particular for all the Religious Men

Men and Women, who follow her holy Institution.

OCTOBER XVII.

S. Hedwigis.

BORN in *Moravia*, piously educated; and by her Parents married to *Henry Duke of Poland*, and after some time, that she might more entirely give her self to God, obtain'd his Leave to live separate from him. After his Death, she enter'd into a Religious House of *Bernardin Nuns*, where in the Exercise of Prayer, Humility, Mortification, and wonderful Charity, she ended her days, *An. 1242.* Here are Lessons, 1. For young Persons not to promise themselves in Marriage, without the consent of Parents; 'tis a State requires great Grace to go well thro' all its Duties and Difficulties, and to engage unduly in it, is not the way to obtain it. 2. For married Persons, not to abuse that Liberty that is granted them, in which

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there.

there may be many Sins. 3. For Widows, in teaching them to make use of the opportunity God puts into their Hands, of working out their Salvation in all the Exercises of Piety and Charity. Pray for all States, and be thou faithful in thine, whatever it be.

OCTOBER XVIII.

S. Luke.

BRed up a Physician in *Antioch*, and generally believ'd to be one of the Seventy two Disciples. He writ the Gospel, as he had receiv'd it from the Apostles, but particularly from Saint *Paul*, being a Companion of his in all his Persecutions, so that while many others forsook him, S. Luke did not, *Lucas est mecum solus*. For this Reason he is often commended by S. *Paul* in his Epistles, and not only for his Constancy, but for his being a true Disciple of Christ crucified: *Crucis mortificationem jugiter in suo corpore portavit.* He

He writ likewise the *Acts of the Apostles*, and History says, he was at length put to death in *Achaia*, from whence his Relicks, together with those of *S. Andrew*, were translated to *Constantinople* under *Constantius*. Read the Gospel, and pray for Grace to be faithful in the Practice of it, and that no corrupt Maxims of the World may take place of it in thy Heart. 2. Pray for the Constancy of this Saint, that no sort of Persecution or Trouble, no Power of Convenience or Interest, may prevail on thee to forsake the Commandments or the Creed. Let his Example teach thee to be a Comfort to such as are in Trouble: To be friendly to Persons in Power and Plenty, is to be suspected of Self-love; but to be a Friend to the oppressed, is the Effect of Charity. Keep up thy Correspondence with these; give them not Occasion of Scandal, by forsaking them in their Trouble, whom thou hast courted in their Prosperity. Ask for Grace to become a true Follower of Christ crucified. Examine what Spi-

rit thou art of ; if thou admir'st and follow'st the World with its Vanities, thou hast not yet learnt to be Christ's Disciple.

O C T O B E R XIX.

S. Peter of Alcantara.

BORN at a Village of his Name in *Spain*, Piously Educated, and at the Age of Sixteen enter'd into the Order of the *Franciscans*, where he advanc'd so much in all Virtues, that in a short time he undertook to bring into the Primitive Spirit of its Founder. His Prayer and Watching were almost continual, not Eating ordinarily but every third day, and not sleeping, but as he sat on a stone. His Austerities were so extraordinary, that he seem'd resolv'd to give no rest to his Body ; and was ever careful to preserve an humble mind. After seven and forty years of this Life, his Penance was chang'd into Joy, in this last Century. The Austerities of this Saint.

Saint cannot be practis'd but by few; but all are taught by them, not to neglect the Penitential Part of a Christian Life; and his giving no rest to his Body condemns their nice Method, who study its Inclinations, and avoid every thing that can make it uneasy. If these have no Passions to overcome, if they can find nothing in themselves, that deserves to be punish'd, if they apprehend no danger from their interior corruption, they may go on safely, I have no reason to except against their ways: But if all be contrary in them; then 'tis evident, their gratifying Method is contrary to Justice, to Prudence, and to that Caution, which the security of their future State demands of them. Consider this seriously, and pray thou may'st not be mistaken in this so necessary point.

It being also the day

Of *S. Frideswid*, Daughter of a Noble-man, who being Abbess of a Monastery in *Oxford*, which her Father built, became Eminent in all Sanctity, and happily surrender'd her Soul

Soul to God about the year, 740. Pray for all in the State of Virginity, that God would be their Protector. Pray for thy Country, that it may abound in all Blessings.

O C T O B E R XXI.

S. Hilarion.

BORN in *Palestine* of Infidel Parents, but being sent to School in *Alexandria*, he there learnt to be a Christian, and being exact in all Duties of Prayer and Fasting, and solicitous in declining whatever he found dangerous in Conversation and the World; the Fame of S. *Anthony* in the Desert rais'd in him desires of still greater Perfection: Wherefore going to him, he became for some time his Disciple, and returning home, upon his Parents death, he distributed all he had to the Poor, and then, being but fifteen Years old, returning to the Desert, he there built a little Cell, of four Foot long, cloth'd himself with Sackcloth,

Sackcloth, which he never chang'd, lay on the Ground, liv'd on Figs and Juice of Herbs, and made Prayer and Penance his whole business. But thus retir'd and mortified as he was, the Devil was very troublesome to him, in violent and almost uninterrupted Temptations; this Malice of his Enemy discourag'd not the Souldier of Christ, but only put him on yet stricter Fasting, and more fervent Prayer, as likewise on most laborious Toil in digging the Earth; thus he weakned his Body, but his Enemy more, and convinc'd him, that all his Attempts were to no purpose. In this method he liv'd to the Age of fourscore, when seiz'd with Sicknes, and now struggling with Death, he cryed out; Go forth my Soul, go forth; why dost thou fear? Thou hast serv'd thy Lord near seventy years, and art thou afraid to die? And so gave up his Soul into the Hands of God, *An. 389.* Observe in this Saint, 1. That Exactness in the common Duties of Prayer and Fasting is the Way to greater Perfection; and that the Neglect of these stops

stops God's hand; he that is faithful in little things, shall have more given him. 2. That to seek the Company of those, whose Piety and Exemplarity may be advantageous to thee, is the way to Virtue, and therefore thy duty. If thou art therefore fond of their Conversation, whose loose Principles lead thee out of the Way, it is certainly thy great Misfortune, and is it not thy Sin too? 3. That his giving all to the Poor, is the Condemnation of that covetous and greedy Temper, which looks not beyond itself, and if this be well, has little Compassion for others: As likewise of the Prodigal and spending Temper, which feeds humor and Appetite with what should be the Food of the Poor. What a general provision might be made for all manner of Distress, were that only laid by, which is now either sinfully or unnecessarily expended! 4. That the most holy life is subject to great Temptations, which, tho' never so terrifying, can be no Sins, as long as the Heart opens not it self to them, nor entertains them
with

with delight. If this be thy Trial, examin if thou art faulty in the Occasion of them, and endeavour to remove it. Pray earnestly, fast, but ever with advice, seek to employ thy time well, humble thy self; in this manner the most violent Temptations will turn to thy Advantage, and the Enemy by degrees will be tir'd. But I conjure thee, be not thou tir'd or dejected, for this is the Effect, not of true Virtue, which is ever submissive to all Trials, but rather of Impatience and Self-love, which seeks Ease and Quiet, and thro' ill management and Indiscretion may be follow'd with very dangerous Consequences: be therefore advis'd in this point, and let no private Apprehensions make thee disobedient.

It being also the day

Of *S. Ursula* and her Companions, who, by order of the Tyrant *Maximus*, were shipp'd in *England* in order to go into *France*, and being cast upon the Coast of *Holland*, and having Violence there offer'd by Infidels, both to their Purity and their Faith, chose rather

380 *S. Chrysanthus and Daria.*

ther Death, than to consent in either kind: Pray for a like Constancy in all Temptations: Let their Fidelity teach thee both Caution in avoiding Danger, and Courage in standing against all Attempts. Pray for thy Country, that a powerful Grace may be the remedy of its too general Lewdness and Debauchery.

OCTOBER XXV.

S. Chrysanthus and Daria.

TWO noble *Romans*, Man and Wife, by whose Piety and Zeal many being converted to the Faith, they were apprehended, and after many Torments, were ston'd to Death, *An. 260.* Pray for Patience for all that are in Trouble: Endeavour to be humble and patient in all Afflictions, but especially in those, which are the Consequence of thy Love for Justice and Truth: Hope ever in God, and let no Desire of Comfort drive thee upon unjustifiable Expedients. 'Tis a
very

very ill method to seek Relief from dangerous Conversation, and from Drink: Is there not a God in *Israel*, that these run thus to *Beel-zebub*? This is a very great delusion; be thou careful not to yield to it. Pray for all married Persons, that they may be Faithful in all the Obligations of their State. Family-duties, if perform'd in compliance with the obligation they have taken upon them, are Acts of Justice, and will be accepted by God: but there's Infidelity in the neglect of them, such as is not consistent with Piety or Religion.

OCTOBER XXVI.

S. Euaristus.

Bishop of *Rome* in the Time of *Trajan*; having Govern'd the Church Nine Years, he was put to Death for his Faith in Christ, *An. 120.* Pray for the present Bishop of that See, and for all the Pastors of the Church. Great Grace supported
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them in the Primitive Times, when they were not acquainted with Peace, but were on all sides encompass'd with the terrors of Death: No less Grace is necessary now in time of Peace; for the dangers of Plenty and Ease are as great as the terrors of Persecution; and, I fear, many more now forsake Christ and his Gospel, seduc'd by the snares of Liberty and Softness, than did formerly by the Cruelty of Torments. 'Tis difficult to make a right use of Troubles, and more difficult not to abuse Blessings: I know many, who, I have Reason to hope, do well under the former Circumstances; I wish I could say as much of the latter. Consider thy own Condition, examine thy ways, and pray for Grace to make a Christian use of thy Circumstances, whatever they be.

OCTOBER

OCTOBER XXVII.

Vigil of *S. Simon and Jude.*

OBserve it in the Spirit of the Church, and on a day, when she calls thee to Mortification, study not thy own ease, nor gratifie thy Inclinations. If thou hadst a true Sense of Justice, thou wouldst readily joyn with her in punishing what deserves to be punish'd ; do not thy past Sins deserve this ? Thou wouldst be solicitous in less'ning those dangers, which threaten thy Eternal Ruine; are not thy Passions and ill Habits thus dangerous to thee ? Fasting and Self-denial have something in them, that is Punishing and Preventing ; they Chastise and Cure : Be not thy own Enemy, in neglecting what may be so beneficial to thee,

OCTOBER

OCTOBER XXVIII.

SS. *Simon and Jude.*

1. *Simon* the *Chanaanean* call'd *Zelotes*, and *Thaddeus* call'd *Jude*, were both Apostles of *Jesus Christ*: Pray for all, that succeed in the Apostolick Function, that the same Spirit may attend them in the discharge of all Pastoral Duties.

2. *Jude* writ one of the Catholick Epistles Recorded in Holy Writ: Pray thou may'st live in the Practice of what he has Taught, that as often as thou Readeſt the Holy Scriptures, thou may'st ever do it with an humble Mind, and sincere Desires, of Learning the Spirit of *Christ*: And that no hidden Pride or Presumption may pervert this Food of Life into Poyson.

3. Having Preach'd the Gospel in several Nations, and seen great fruit of their Labours, they were both put to Death in *Persia* for their Faith in *Christ*:

Christ: Pray for all that suffer, ask
 Patience for thy self in all Affliction.
 How art thou prepar'd to die for
 Christ, who canst suffer so very little
 for his sake?

History gives us a very slender Account of the Acts of these two Apostles. God has certainly recompens'd their Labours, but of all they did and suffer'd, the Account is lost, and there is scarce transmitted down to us, enough to preserve their Memory. And may not a Christian learn here, how unprofitable all his Labour is, by which he courts the Opinion of Men? The World may seem to admire and applaud for a while; but what is there left of this, when thou art steppt off the Stage? It is blown away like smoke, rottenness consumes thy bones, and one Generation eats out thy Memory. Must not he therefore be very vain, who thus grasps at a shadow, and neglects both his Soul and God for this flattering, but deceitful Breath? To seek God's Honour in what one does, has great Encouragement, because the Recompence

pence he gives, is Everlasting ; but 'tis vile ill Husbandry to give our Souls for that, which generally dies with us, or, at the best, is in a deep Consumption, and cannot long outlive us. And if it does ; what a Satisfaction will that be, for a Soul to be Prais'd where it is not, and where it is to be Tormented ? Look therefore on all Humane Praises, as vain and passing blasts, which can avail nothing as to thy Eternal State ; value not what the world says of thee, and let thy only care be, to gain the favour of thy God, and by good works to lay up an Everlasting Treasure, such as may be a solid Comfort in the hour of distress, and be the purchase of that Inheritance, which can never be taken from thee.

And that there be no mistake in the very first Principle, the Christian is strictly to observe the direction S. *Jude* has left in his Epistle, *in earnestly contending for the Faith, which was once deliver'd to the Saints*, and building all he does *on this most holy Faith*. For without Faith, it being impossible

to please God, there can nothing find Acceptance with him, but what is built on this most holy Faith, here recommended by *S. Jude*, and which was once deliver'd to the Saints. And since this Apostle, so severely condemns all those; who seperated themselves in his time, from this Faith, describing them as Persons speaking Evil of those things which they knew not, and Corrupt in what they knew, and marking them out, as Followers of *Cain*, *Balaam*, and *Core*; this severity of the Apostle, is sufficient to awaken all Christians, and put them upon the most serious Enquiry, whether they build on that most holy Faith, which was once deliver'd, and so are in the way to the Promises, or being separated from it, are in danger of being cut off.

This Faith was deliver'd by the Apostles to the whole world, and had we Liv'd in their Time, we might have been with certainty Instructed in it by Hearing them: But now being so many Hundred Years remov'd, we

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can have no other way of being taught it, but by Tradition, in hearing that Church which had the Apostles for its Teachers, and being to continue (as Christ promis'd) to the end of the World, can prove a Succession, of it self having been in all Ages, and of the Doctrine it has receiv'd and taught: And no Congregation of Christians is capable of doing this, which either disowns Tradition, or cannot first prove a Tradition of it self, before it requires an Assent to the Doctrines it teaches, as having been in all Ages receiv'd and deliver'd. For how can it undertake to be a sufficient Witness of Doctrines having been ever deliver'd, which cannot prove it self to have been ever for the delivery of them?

Besides this way, there can be no other pretended to, but by expounding the holy Scriptures, which being writ by the Apostles, must deliver the Doctrine they taught; and so whatever Christian believes them, by them is instructed in the Faith deliver'd to the Apostles. This would be a very
satis-

satisfactory way, were there but one Sense, in which all Christians did understand the Scriptures, or were there any, that either by Revelation or other Evidence, could give a certain proof of their expounding the Scriptures in the very Sense, in which the Apostles writ them. But since Christians are so much divided in their Expositions of Holy Writ, and this in very substantial points; there can be no other Assurance of the Faith receiv'd this Way, being the Faith deliver'd to the Apostles, than there is of the Exposition, which undertakes to deliver it. And therefore, whoever builds his Faith on the Exposition of Holy Scripture, is bound at least for justifying his proceeding in so weighty a Matter, to consider the several Methods among Christians of interpreting the Scripture, examine the Authority on which they are built, and then depend on that, at least, which is less subject to Error, and can give the best Assurance of what it teaches for the true Sense and Doctrine of Holy Scripture: Because it cannot

be rational, in so great a Concern, to depend on that, which is less certain, when there is something more certain can be had.

Now upon a short Consideration of this matter, tis easie to observe, that every Exposition of Holy Scripture and the Assurance every Christian has within himself of believing aright from whatever Exposition he follows, is built on the Authority: 1. Either of his own *Private Judgment* interpreting Scripture; or, 2. Of the *Private Spirit*; or, 3. Of some *Particular Bishop, or Minister*; or, 4. Of some *Congregational Church*; or, 5. Of a *Synod*; or 6. Of some *National Church*; or *Lastly*, of a *Universal Church*. Every one that follows the Scripture, grounds all his Confidence of understanding it in the Sense of the Apostles, on some of these Authorities: And ought not that be made Choice of, which carries the most certainty with it, and is less expos'd to Error? Now give but a glance at them, 'tis plain, the Exposition of *Private Judgment* is very uncertain, and appears

too evidently in the contradictory Judgments of Private Persons, and all with the same positiveness, adhering to their own Sense of the Scriptures. The *Private Spirit* is as uncertain, for tho' the Spirit of God is an unerring Guide; yet what certainty has any Private Person of having that Guide? How easie is it for a Christian to fall into the Error of the False Prophets, and cry, *The Spirit, the Spirit, when 'tis not the Spirit*, but only the determination of his own Thoughts? A particular Bishop or Minister is uncertain too, since of all Sects and Divisions of Christians, there are some Learned, Pious, and Sincere Men, and yet contradicting each other in their Expositions of Holy Writ. A Synod, Congregational, or National Church, has some greater Authority, from the joint consent of many Learned Men united in the same Sentiments, and therefore ought to take place of all Private Judgments: But since these differ too from one another, there's no following any one of them, but with *Uncertainty and*

Doubt, arising from the contrary Sentiments of other Bodies as great and every way as considerable as that, to which we submit. A *more Universal Church*, tho' not absolutely so, has greater Authority than any of the former, in the consent not only of many Learned men, but of many Nations, and tho' it be suppos'd subject to Error, yet since this is the Best and Greatest Authority a Christian can find upon Earth, and is not contradicted in the Sense it delivers, by any other Authority equal to it self, (as in all the other ways) in hearing this, he proceeds rationally, in making choice of the Best, that can be found, and not adhering to a lesser Authority, when a greater can be had: And the Reasonableness of this proceeding is very much confirm'd, by observing this to have been the Method of the Primitive Church, that by this Authority were over-rul'd in all Ages, not only Private Judgments, but all Synods, and National Churches; all being oblig'd to submit to this more Universal Authority, as comprehending

ding in it ~~whatever~~ they could pretend to build on, and therefore sufficient to render their Submission and Assent Rational; and not leaving any Plea for Non-compliance, but such as overthrows all Government on Earth, and gives countenance to all manner of Schism and Sedition. This Submission is still more rational, when the Christian observes, that this Authority to which he assents, has not only the Advantage of being the greatest, but likewise has a much stronger Tradition, a greater Unity in Faith, a much stricter Discipline, a more evident Succession of Pastors, than any other Body of Christians upon Earth: And therefore in the Way of regulating Faith by the Exposition of Scripture, whoever assents to it in the Sense deliver'd by such a more universal Authority, follows the Conduct of Reason, and takest the surest way (of this kind) of being instructed in the true Sense of Holy Writ, and in the Faith once deliver'd to the Saints. Into this Faith, I beseech thee, O God, lead all Nations of the Earth.

OCTOBER XXXI.

Vigil of *All-Saints*.

AS thou desir'st to partake of the joy of the following Solemnity, so prepare thy self this day. Humiliation; Self-denial, and Prayer, are the dispositions requir'd of thee, and the surest way to be establish'd in Grace. Keep a strict Fast, if thou art able; and if not, be not wanting, at least, in such other Exercises, which are proper for the same end. Suppress all Motions of Vanity, Passion, and Self-love; let nothing appear in thee, which can render thee displeasing to God, or betray in thee a love, more of Earth than of Heaven. Labour to bring thy Soul to the resemblance of the Saints, that thou may'st obtain that Grace, which alone can bring thee to their State of Bliss.

NOVEMBER

NOVEMBER

All-Saints. November I.

1. **G**ive Thanks and Bless God for that his Infinit Mercy, by which he has rais'd those happy Souls from this State of Misery and Corruption, to be partakers of his Glory. Joyn with them in Spirit, and with thy best Attention, say the *Te Deum* for this end.

2. Let the sight of this Mercy raise up thy Soul, in hopes of being one day added to that happy Company. Let neither the consideration of past Sins, nor of thy present Infirmities destroy this hope. Are there not of that number, many, who have been once as great Sinners as thou art, and subject to the same corruption? Fear not; the same Grace is ready for thee, which was their deliverance.

3. Resolve upon forsaking all thy evil ways, which carry thee from Heaven; Pray for Grace and Mercy,

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and desire all the Saints to joyn with thee in thy Prayers.

Having render'd to God our best homage of Adoration, Praise and Thanksgiving, and then seriously consider'd that unspeakable Happiness, which the Blessed enjoy, without being subject to a possibility of change ; our next concern ought to be, to consider, how we may arrive to that state of Bliss, and become a part of that happy number. If we look on our selves, and see there that general Corruption and Weakness, to which we are subject, and with what violence our perverse Nature carries us from God, we can discover nothing sufficient to give us any hopes of ever seeing the face of God ; and to depend on any force or strength of our own, can be the effect only of an intolerable blindness, which is the strongest proof of our Misery, in not letting us see what we have before our Eyes every moment of our Lives. The first step therefore of a Christian towards Heaven, is to acknowledge his own misery, weakness, and nothing ;
that.

that having a great way to go, and the work of Eternity upon his Hands, he cannot, of himself, take one step forward in that way, nor move one finger in order to begin that work, much less to accomplish it: This is the step of Humility, and is indispensable, and whoever thinks of going on without it, must necessarily miscarry.

The next is to acknowledge all his help to be in God, and to conceive so true an Idea of his Power, of his Goodness and Mercy, as to lay a Foundation of a firm Confidence in him, and an assured Hope of obtaining all necessary Assistance, so as to be ever supplied, from his Bounty, of all he stands in need of, both for overcoming difficulties, avoiding Evil, and doing Good; so that being able to do nothing of himself, he shall be able to do all, thro' God that comforts and strengthens him: this is the Step of Hope, and without this 'tis impossible to go on. Being thus advanc'd by Humility and Hope; the knowledge of his Wants, and of that infinit Power and Goodness from whence all his help

help is to come, obliges him to Prayer, and to make his Addresses to to God for obtaining what he wants; and this exercise he practises as long as he lives, so to acknowledge his Dependence, and be reliev'd with continual succors from above. In this manner he daily labours to advance in his way.

And that he may be watchful to prevent all miscarriages, he gives Ear to Christ, and being inform'd from his sacred Mouth, of the Ways that lead to Bliss, he is solicitous to walk in those Ways, calls in the Divine Grace to his Assistance, and beseeches God to preserve him from all Snares, and that he may not be seduc'd by any Passion or Delusion. And therefore since in this day's Gospel, he hears Christ declaring many to be Blessed:

1. The Poor of Spirit.
2. The Meek.
3. Those that Mourn.
4. Those that hunger and thirst after Justice.
5. The Merciful.
6. The Clean of Heart.
7. The Peace-makers.
8. Those that suffer Persecution for Justice:

He finally settles this conclusion, within his

his Breast, that in these ways he must walk, if ever he expects to come to the Seat of Bliss. And for this end he beseeches God to direct him in these paths; and suspects every thing as treacherous, that seems to incline him to any other ways. So that as the Children of *Israel* having pass'd over *Jordan* into the Land of Promise, *Joshua* commanded them, by the express order of God, to set up twelve Stones, to be as a Memorial to Generations, of their having enter'd by that way into the Land of *Canaan*; so he considers these eight Beatitudes as so many Memorials left by Christ, by which, to the end of the World, all Christians may be inform'd, that as many as have pass'd over this Life, and are now establish'd in the Heavenly *Canaan*, have all gone this way: And that by the same way he must go; and therefore it must be his business carefully to avoid, 1. Whatever fixes his Heart, with an immoderate Love on Riches, State, the World, or any Creatures. 2. All that inclines him to Severity, Hardheartedness,

edness, Pride, Imperiousness, or Revenge. 3. All that takes him off from bewailing his Sins, from punishing them with self-denials, or makes him solicitous in all things to gratifie and please himself. 4. All that renders him cold and indifferent in points of duty and Justice. 5. All that hardens him against that Compassion due to the Spiritual and Temporal Necessities of others. 6. All that is contrary or prejudicial to Purity. 7. All that which makes differences amongst Christians, or keeps up Animosities, or Dissensions. 8. All that Passion, Impatience or Melancholy, which inclines him to murmur or be uneasie under Troubles, and makes him lose all the Benefit of them. All this he must carefully avoid, because otherwise, 'tis leaving that way, which Christ has pointed out to him, and all those have walk'd in, who are now in Bliss.

And because the Corruption of his Nature is that, which principally carries him out of this way, therefore he sees himself under a Necessity
of

of providing against this danger, by making a prudent and resolute Opposition against it, and labouring to weaken at least those Inclinations and Passions, which otherwise by their Strength and Violence will be his Ruin. This obliges him to Self-denial, Penance and Mortification, as the proper Remedies of those Distempers, under which he labors, and the most effectual means, of bringing his whole self into Subjection to Reason and Religion, which are the only Lights ordain'd for his direction. This is the indispensable Condition requir'd by Christ. *Except a man denies himself: 'Tis the Summons of the Baptist, in demanding Worthy fruits of Penance. 'Tis the command of the Apostle; Mortifie the deeds of the Flesh: Crucifie the Flesh: Put off the old Man: Overcome the World: Renounce Worldly affections: Mortifie your Members: Abstain from all things to gain the Crown.* It was his Practice in Chastising his body and bringing it into subjection, that he might not become a Reprobate, And this was the Method of

of the Primitive Christians, especially those, whose lives are recorded for our Example and Instruction, who ever joyn'd Mortification and Self-denial to Prayer, and in this have shew'd us, how to avoid the Dangers of the way, and to walk on in it to Salvation.

In this the Christian sees the Method, by which all those Blessed Souls, whom he honours this day, have come to the possession of God, and is convinc'd of the Measures he must take, if he designs to follow them: He must walk in their way, if he desires to come to the same end. Help therefore, O God, all those Christian Souls, who are as yet in their Pilgrimage: Fix their Eyes and Heart on their happy Country; let the hopes of that carry them on thro' all difficulties, let thy Grace support them in dangers, and preserve them from snares; let the Mercy thou hast already shew'd to so many thousands, be their perpetual comfort, and secure them from all despair. And you, O Blessed Spirits, who

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who are now in the Port of Happiness, be mindful of us, who are as yet in the midst of storms, and help us by your Prayers, that thro' the Merits of our Redeemer, we may be happily united to him in one Body with you.

NOVEMBER II.

All-Souls.

A Day appointed for all Christians to unite in Prayers for the Souls of all the Faithful departed, for their comfort and relief. Be not wanting in this Charity: If thou would'st but once seriously reflect, how great is their suffering in those purifying flames, that compassion, which is due to the miserable, would oblige thee to be most solicitous in bringing them relief: How canst thou think of so many Souls, and amongst them very likely, some of thy Parents, Children, Relations, or Friends, so severely tormented, and that 'tis in thy power daily

daily to help them, and yet be so unconcern'd and cold in doing it? Is not this an Argument of thy want of Faith or Charity? Help them therefore this day by thy most fervent Prayers: And every day joyn with the Priest at the Altar, in his **Memento** for the Dead: Condemn thy neglect, if thou know'st it not: And if thou know'st it, let it be a daily Summons to exercise thy Charity. 2. Let the consideration of the Divine Justice on these Souls, oblige thee to be watchful in avoiding those Sins, which are the fuel that feeds this Fire; and likewise to do Justice on thy self, in the voluntary punishment of thy past sins, that so thou may'st not fall under the Justice of God: For if we judge our selves, we shall not be judg'd. For this end, fail not, at least, to accept of those Troubles, which come from the Hand of God, as his appointment or permission: Bear them all with the Holy Dispositions of these Pious Souls, in Patience and Submission, confessing God to be Just in all his ways, and Merciful too in giving thee opportunities.

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nities of discharging thy Debts, both
 as to the Guilt and Punishment.
 Damn'd Souls resist the Will of God,
 and the effect of their Suffering is
 Murmuring, Rage, and Despair:
 But these Souls, which wait for
 Heaven, suffer with Patience, Sub-
 mission, and Peace, and the effect of
 their Suffering is Everlasting Joy.
 Which art thou to imitate?

NOVEMBER III.

Within the Octave of All-Saints.

Rejoice in the Glory of the Blessed:
 And then see, if thou art in the
 way to that happy State. Can thy
 Soul have admittance there, with all
 its disorders and sinful Passions? Dis-
 engage thy Heart, and forsake all that
 now, which, if thou carriest with
 thee out of this world, will be thy
 exclusion from Heaven. Nothing
 that is polluted can enter there: What
 then do'st thou amidst so many Pollu-
 tions? Deceive not thy self with
 false

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false hopes, but lay the Ax to the
Root.

It being also the day

Of *S. Winefrid* a *British* Virgin,
whose Head was cut off by *Cradocus*,
Son to the King of *North Wales*,
An. 664. Because she would not
yield to the violence of his wicked
Passion; and in the place sprang up a
Fountain, which; for its wonderful
Cures, has ever since been visited by
great numbers of People: Pray for
thy Country, and in particular for all
Virgins, that the Resolution of this
Saint may be their Example, and
that they may be preserv'd against all
violence and snares. Pray especially
for those, who by their levity and
vanity expose themselves to danger,
and are too apt to provoke Mischief
on their own Heads.

NOVEMBER

 NOVEMBER IV.

S. *Charles Borromæus.*

BOrn near *Milan* of a Noble Family, Bred up in Virtue and Learning, and being design'd for the Church, a great Abby was by an Uncle resign'd into his Hands, being as yet a Youth: But remonstrating to his Father, that the Revenues of it ought not to be converted to his own private use, as if it had been a Patrimony; being wholly left to his disposal, he distributed it all among the Poor: As he did afterwards Forty Thousand Crowns, and another time Twenty Thousand, left him of a Legacy. At the Age of Three and Twenty he was made Cardinal by his Uncle, *Pius IV.* And soon after Arch-Bishop of *Milan*; where he labour'd with all possible Zeal to Re-form his Clergy according to the Decrees of the Council of *Trent*, both by frequent Visiting his Diocess, and founding

founding Seminaries, and, above all, by his own Example in a Laborious, Charitable, and Penetential Life. When *Milan* was visited with the Plague, he sold all his Household Goods even to his Bed, for the Relief of the distressed, he went every where to comfort the Sick, and with his own hands administred to them the Sacraments. His Zeal in doing good to others, rais'd him many Enemies, and even some, whose disorders could not bear this Charity, attempted to take away his Life. But nothing discouraging him, he went on with a true Apostolic Spirit, doing good to all, and only severe to himself. Having retir'd into a Solitude, he there employ'd some time in rigorous Fasting and other Austerities, and in meditating on Christs Passion; but being seisd with a Feaver, he returnd to *Milan*, and there gave up his happy Soul into the Hands of God, *An.* 1584. Leaving nothing but Skin and Bones. Give Thanks to God for this Great Prelate, who seems to have been chosen for an Example to the whole Church:

Pray

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Pray, that all Bishops and Pastors may inherit his Spirit of Zeal, of Charity, of Contempt of the World: That Vanity, Coverousness, Lust, Prodigality, and Sloth, being wholly renounc'd by them, they may be watchful in their Charge of Souls, and be as so many Lights shining to the World. Be earnest in this point, and whenever thou hear'st of any disorders in that Rank of Men, double thy Prayers to Heaven in their Behalf. And let not this day pass without taking some Lesson from this Saint for thy self, as to Charity, Penance, and Solitude in thy Dury.

It being also the day

Of S. *Vitalis* and *Agricola*, Servant and Master, who for professing and publishing the Christian Faith, after many torments, were put to Death at *Bononia*, under *Diocletian*: Pray for all in Persecution, and other Troubles, that God would be their Support: And on the day of Martyrs let no Impatience or Passion seise thee.

NOVEMBER

 NOVEMBER V.

Within the Octave of All-Saints.

LET the Glory of the Blessed raise up thy Soul in hopes this day of being partaker of that Grace, which conducted them to Happiness. Thy Miscarriage can only be from thy Sins ; and yet these can do thee no harm, as long as there is Infinite Mercy waiting thy Repentance : Lay forthwith hold on this Mercy by forsaking thy evil ways, and then tho' thou canst not exclude all fears, yet be watchful, that thy fears exceed not thy hope. Were not those Souls, who are now happy, encompass'd with the same weakness and difficulties, which thou experiencest in thy self ? Had not they the trial of as great temptations ? Were not many of them engag'd for some time in a Sinful State, and liv'd Enemies to God ? And is not that Mercy, which deliver'd them, sufficient for thee too ? Is God's Hand

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Hand shortn'd ? Is not the same Power and Goodness ready for thy help ? Take Courage therefore ; go on in their ways of a true Humility, a sincere Repentance, a distrust of thy self, a confidence in God ; and thou canst not fail of coming to the same happy end.

NOVEMBER VI.

Within the Octave of All-Saints.

ADore the Infinit Goodness of God, who has Created thee for that Glorious State, which thou honour'st in the Saints. Consider it in all its Perfections, and having given hearty thanks for this Mercy, resolve upon contemning all other Greatness, which is inconsistent with that to come. There are many things here, on which the world sets a value ; and there are as many, which thou call'st thy Interest : But put them all in the balance, and weigh them with the weights of the Sanctuary : See, whether they help,
S
hazard,

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hazard, or hinder thee in thy greatest Concern of Eternity; and so make a judgment of them: By this learn to place thy Esteem and Contempt aright; and let thy Life be regulated by this much juster Idea, than what the World and Nature can give thee. If thou pretendest to Reason, value nothing which brings Eternal destruction with it; and be greedy in embracing whatever prepares thee for Everlasting Happiness. What if Poyson has a better relish than the Restoratives of Health? Do'st thou chuse by the Taste, or by the Effects?

NOVEMBER VII.

Within the Octave of All-Saints.

IF thou admir'st the Glory of the Blessed, and desir'st to have part with them, reflect on the ways that lead to it. If suffering with Patience has helpt the Saints on in their way; labour to overcome all Impatience, and submit to all Troubles, with the
Conformity

Conformity of the Saints: If Humility and Charity have been their help, put thy self in the practice of these Virtues, and keep a strict watch against all the effects of Passion, Pride, Obstinacy, and all manner of Uncharitableness. If the Saints have made a good use of the difficulties of this Life, whether Temporal or Spiritual, as to take occasion from them to raise their Hearts to the desire of a better Life; be solicitous to follow them in this point; and whatever uneasiness thou feel'st, either from the world, or from the Sense of thy own Infirmities; make all this co-operate to good, by judging hence this to be a State miserable and contemptible, and exciting in thee desires of being set at liberty; tho' this ever with submission: This will dispose thy Soul by degrees for the enjoyment of a better Life.

NOVEMBER VIII.

Octave of All-Saints.

IF thou desir'st Heaven for thy Soul, let thy Conversation be now in Heaven. All the Actions of the Soul, are in Fearing, Hoping, Desiring, Consulting, Praying, Admiring, Loving; let the principal Object of these be above. Fear nothing but Jesus Christ, that is, to be separated from him by Sin. Desire nothing but Jesus Christ and the Gifts he distributes to his Elect. Hope for the possession of those Goods and that Life, which he has promis'd. Consult ever Jesus Christ and those, by whom he manifests his Will to thee. Have recourse to his Goodness, because there are no succors, but what must come from him. Admire only Jesus Christ, because there's nothing truly Great but in him. Love only Jesus Christ, because he is thy only Sovereign Good, and in him thou possessest

possessest all. Thus even on Earth may'st thou live in Heaven ; for there is thy Soul, where thy affections are.

It being also the day -

Of four Crowned Martyrs, all Brethren, who under *Diocletian*, detesting the Worship of Idols, were scourg'd to Death, and their Bodies buried near five other Martyrs, who being Famous Carvers, and refusing to work in making Statues of the Heathenish gods, in the same Persecution, after cruel Torments, were put to Death. Pray for all in Persecution and other Troubles, that by patient suffering here what must soon end, they may gain Everlasting Rest : And being a Professor of Justice and Truth, learn never to set thy Hand to what thou believ'st unjust and unlawful.

NOVEMBER IX.

Dedication of S. *John Lateran*.

A Day in Memory of a Famous Church in *Rome*, Built by *Constantin* in his own Palace, and Dedicated to S. *John Baptist*, in Honour of our Saviour, by S. *Silvester*: Give thanks for the liberty and peace at that time granted to Christians, after Three Hundred Years Persecution: And learn to make a good use both of Persecution and Liberty, as God shall grant it in thy time: He only knows what is best for us, we do not; see thou abuse neither. Let the Zeal of this Emperour, changing his Palace into a Church, be thy Instruction to study Decency and Reverence in all that belongs to the Worship of God. 'Tis a shame to reflect, how solicitous many are, in consulting what may be convenient and honourable for themselves, and how little that falls within their care, which regards
the

NOVEMBER IX.

the Service of God. *David* observing his own Palace to be Magnificent, and the Ark of God to be cover'd only with skins, reproach'd himself, 2 Sam. 7. saying : *I dwell in a house of Cedar, but the Ark of God dwells within Curtains* ; and upon this resolv'd on building a Temple. I wish some Christians would make the same reflection, and not let God be cast so much beneath themselves in all that belongs to his Worship.

It being also the day

Of *S. Theoderus*, a Christian Soldier, who being apprehended for setting Fire to a Temple of the Idols, and having Life promis'd him, if he would renounce his Faith, continued constant, and, after cruel Torments, finish'd his Martyrdom in the Fire, under *Maximian*. Pray for all that suffer for Justice or Truth, and let thy Charity extend to all in trouble or pain. This Martyr, when his Flesh was torn off his Bones with hooks of Iron, cried out ; *Benedicam Dominum in omni tempore, I will*

bleſs our Lord at all times : Let this be thy Leſſon in all Affliction and Pain.

NOVEMBER X.

SS. Tryphon, *Respicius*, and *Nympha*.

THE firſt of theſe being Apprehended for Preaching the Faith of Chriſt, was put to cruel Torments of Racks and Fire ; and his Conſtancy in Suffering was ſo wonderful, that *Respicius*, one of the Tribunes, preſently Profeſs'd himſelf a Chriſtian, and being Tormented with him, finiſh'd a happy Martyrdom : To whom was added *Nympha*, a Virgin, for publicly profeſſing Chriſt to be God, *An. 253. under Decius.* Give thanks for their Courage and Conſtancy, and pray for a large Portion of theſe Virtues. Impatience and Dejection, make ill Impreſſions in all that are witneſſes of theſe Infirmities : Be careful in preventing them, and by thy good Example, in thy Afflictions, endeavour

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endeavour to teach others to suffer. Be watchful in suppressing the first motions of Fretfulness and Impatience; for these, if Habitual, are very disedifying, and often give occasion to those, who are about thee, of blaspheming the Name of Christ, and the Faith thou professest. Draw not the weight of others Sins on thy Head, thy own are too many, without such Additions.

NOVEMBER XI.

S. Martin.

THat famous Bishop of *Tours* in *France*, tho' born in *Hungary*: At Ten years old he was call'd by God to be a Christian, against his Parents Will: At fifteen, he list'd himself, and served under *Constantius* and *Julian*: And being a Soldier, he perform'd that remarkable Charity of cutting off a piece of his Cloke, to cover a poor Man, whom he saw almost naked at the Gates of *Amiens*: the Ac-
 S 5

200 *S. Martin.*

of which Christ testified to *S. Martin*, appearing to him that Night, cover'd with the Mantle he had given the poor Man, and saying; *Martin* has cloth'd me with this Garment. This encourag'd *Martin* to finish what he had begun, and therefore leaving the Military Life, he was baptis'd, and went to *S. Hilary* Bishop of *Poitiers*, by whom he was instructed in all Virtue, and ordain'd Acolite. After some time being made Bishop of *Tours*, he in that Dignity preserv'd an humble Mind, and notwithstanding the great Distractions of his Charge, liv'd in Solitude, and was most severe to himself in all the rigors of a Monastic Life. Thus eminent in all Sanctity, which God likewise testified in many Miracles wrought by him, at the Age of Fourscore and one he died happily, about the Year 402. Pray for all Pastors of the Church, that the great Humility and Piety of this Prelate may be their Example; that while they are watchful in the Concerns of their Flock, they may be likewise solicitous in the Care of their own Souls.
And

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And for thy self, if thou desir'st the necessary Assistance of Heaven, seek it by thy Charity to the Poor: This was the beginning of those eminent Graces, which *S. Martin* receiv'd from God. Help others in their Necessities, as thy Circumstances permit; in this thou oblige'st Heaven to help thee.

It being also the day

Of *S. Memnas*, a Christian Soldier, who reproaching the Superstition of the Heathens in the Public Theatre, was put to many Torments, and triumphing over all with wonderful Constancy, finish'd a glorious Martyrdom under *Diocletian*: Pray for all in trouble; endeavour to be patient in all that falls to thy share. How hast thou Faith, if thou wilt bear nothing for gaining an eternal Crown?

NOVEMBER XII.

S. Martin.

Bishop of *Rome*, and Faithful in all the Duties of his Pastoral Charge:
Having

Having labor'd for some time to reclaim *Paul* Patriarch of *Constantinople* from the Errors of the *Monothelites*, but without effect, he at length in a Council at *Rome* of an hundred and five Bishops condemn'd him, and by this drew upon himself the Fury of the Emperor *Constans*, who espousing the Cause of *Paul*, sent an Officer to *Rome*, to murder or bring him by Force to *Constantinople*; but this wicked man being struck blind in the Attempt, another was presently dispatch'd, who seizing him, brought him to the Emperor, where being for some time kept in Prison, he was afterwards banish'd to *Chersonesus*, where having no other Comfort in his Sufferings, but what came from Heaven, he surrendered his Soul to God, *An. 350*. Pray for the present Bishop of that Holy See, that God would assist him with all Blessings necessary for so great a Charge: Pray for all Pastors of the Church, that they may be zealous against all Errors and Abuses. And learn from this Prelate, not only to suffer Reproaches, but all Extremities, rather

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rather than favor or comply with what is unlawful or unjust. Suffering here cannot be long; suffering hereafter may be eternal; 'tis worth thy trouble to prevent one by the other. Thy present uneasiness will be thy Comfort at the hour of Death.

NOVEMBER XIII.

S. Didacus.

BOrn in *Spain*, and being piously educated, he enter'd into the Order of *S. Francis*, where he became an Example of Obedience and Humility. After some time undertaking the Charge of an Hospital at *Rome*, he there liv'd in the Practice of continual Charity to the sick, and improv'd himself in all Virtue, while he took Care of others: Thus fitting himself for a better World, he died in the Year 1463. Learn from him a Charity, which is consistent with all Degrees, in visiting and comforting the sick: 'Tis one of the works of Mercy.

to which Christ encourages thee, in the Reward he promises. If thou hast Time and Money to dispose of, where can these be better employ'd? In unnecessary Visits thou pleasest thyself or thy Friends; in these thou pleasest God. Thy time on Earth is short, spend it so, that it may be serviceable for Eternity. This is the good Use of the Talents God has put into thy hands. Learn from him Obedience and Humility, in readily submitting and complying with those who are put over thee. The unwillingness to obey, is the effect of Pride, so is all soweriness, murmuring, obstinacy, and ill humour; were but the Heart truly humble, it would suppress these motions, and embrace all such difficulties and contradictions, as exercises necessary to keep it in a true knowledge of its own unworthiness: And 'tis a Point I very much recommend to all Young People of both Sexes, and to Servants; because, as in this they have frequent Trials, so they have frequent opportunities of practising that Self-denial and Humility,

NOVEMBER XIV.

lity, which are proper to their State, and may be the Means of drawing down great Blessings upon them.

NOVEMBER XIV.

Translation of S. Erkenwald.

Bishop of London, and Eminent for Sanctity, he Died in the Year 675. And being Buried in his own Cathedral of S. Paul, his Body was taken up Four Hundred Years after, and on this day remov'd to a more Honourable Place in the same Church, and there preserv'd till our days with due Veneration of the Citizens, for many Miracles wrought there. Its Inscription is thus Recorded by Sir William Dugdale: *Non mille annorum series, non flamma vorax his frustra conata, non popularium rabies, extinctâ penitus fide, Erkenwaldi Memoriam delere valuit.* Pray for thy Country, that God would visit it with all Blessings,

NOVEMBER

NOVEMBER XV.

S. *Macbutus.*

OF a Noble *British* Extraction, before the Conversion of the *English* to the Faith of Christ; he was otherwise called *Maclou*, and forsaking the world, he became first a Monk at *Bangor*, and then going to *France*, was Ordain'd Bishop of *Aleth*, (now call'd from his Name *S. Malo*) in little *Britanny*: And having Govern'd that Church, Eminent in all Sanctity for many Years, he at length Died at *Saints*, *An.* 564. And his Relicks were afterwards remov'd to *Gemblours*: Pray for this Nation, and for the Ancient *Britans*, that the love of Virtue and Truth may flourish amongst them, as in the Primitive Times. We were so fruitful heretofore, as to furnish our Neighbours with Holy Men: O God, when wilt thou remedy our present Barrenness!

NOVEMBER

NOVEMBER XVI.

S. Edmund.

HAVING been Treasurer to the Church of *Salisbury*, he was Promoted to the Bishoprick of *Canterbury*, and there discharg'd all the Duties of a good Pastor for Six Years; but seeing the Liberties of his Church infring'd by *Henry III.* and many disorders grown up, which he could not remedy, he chose a voluntary Banishment, and retir'd into *France*, where he spent the residue of his days in a Monastery at *Soisson* in great Sanctity, and dying in the Year, 1240. his Body was carried to *Pontois*, and there kept with great Veneration, and his day was commanded to be kept Holy throughout *England*. Pray for thy Country, and let the many disorders thou observeest in it, oblige thee to be importune with Heaven for remedy. Canst thou be silent amidst so many Souls carried away by

S. Gregory Thaumaturgus.

and Error? This is the punishment of Sin. Endeavour by Fasting, Prayers, Alms, and Tears, to obtain Mercy; and be careful not to add more weight to the scourge by thy disorders and sins.

NOVEMBER XVII.

S. Gregory Thaumaturgus.

Bishop of *Neocæsarea* in *Pontus*, Eminent for his great Learning and Virtues, but much more for his Miracles, which he wrought in that number, that he was for this call'd *Thaumaturgus*, or *Worker of Miracles*, and as *S. Basil* says, might be compar'd with *Moses* and the Apostles. By this he Converted infinit numbers to the Christian Faith: And being now ready to depart out of this Life, he enquir'd, how many Infidels were then in the City? They answer'd; Seventeen. Thanks be to God, said he, for there were only so many Christians in it, when I undertook the Charge of this

See:

See: He died about the Year, 206.
 Pray for all the Pastors of the Church,
 that by their Vigilance and good Ex-
 ample, they may bring forth a plen-
 tiful Harvest; as many as are engag'd
 in Error or in a sinful State, stand in
 need of their help, and ought to be
 the Subject of their Labours and
 Prayers, that so they perish not
 through their neglect. In whatever
 degree thou art, thy Words and Ex-
 ample make an impression upon o-
 thers; it is thy great Concern, it be
 to Edification and not to Destruction.
 The good others receive by thee,
 will be thy Crown; but if they are
 injur'd by thee, will it not be thy
 loss? Endeavour to do good to all,
 and let the great Charity of this
 Saint, Teach thee to conceal nothing,
 that may be beneficial to the Publick.
 What is the meaning of confining Re-
 ceipts to thy Closet, and making a
 Secret of what ought to be commun-
 icated to all? If thy Livelyhood de-
 pends upon it, I speak not to thee.
 But otherwise, is there not a great
 Vanity in such reserv'dness, and art
 not

Dedication of S. Peter and Paul.
nor thou very uncharitable, who being capable of doing good to many, holdest thy hand, and lettest them be miserable, rather than inform them how to help themselves?

It being also the day

Of *S. Hugh*, who being Prior of the *Carthusians* at *Witham* in *Somersetshire*, was promoted by *Henry II.* to the Bishoprick of *Lincoln*, and having govern'd that See fourteen Years, eminent in all Virtues, died happily in the Year 1200. And his Body being carried to his Cathedral by two Kings of *England* and *Scotland*, was interr'd in the Chappel of *S. John Baptist* near the high Altar. Pray for thy Country, that it may abound with Heavenly Blessings.

NOVEMBER XVIII.

Dedication of S. Peter and Paul.

A Feast in Memory of that day, when *Constantin* having laid the Foundation of *S. Peters* at *Rome*, it was

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was consecrated by *S. Silvester*, and has been ever since visited by great numbers of Christians, in Honor of *S. Peter* and *S. Paul*, whose Bodies lie there enter'd. Give Thanks for the Peace then restor'd to Christians after three hundred years Persecution. Remember, that all Places, appointed for the worship of God, are Holy; and see thou prophane them not by any kind of Irreverence; be therefore mindful in whose presence thou art, as often as thou go'st to Prayer; and if thou there expect'st Blessings, provoke not that hand, from which they are to come. How miserable art thou, if in the place of Mercy, thou draw'st down Judgments on thy own Head! Have a great Respect likewise for all other things that are holy, especially for the Sacred Scripture, and never make any part of that the subject of thy Diversion or Jest. Leave this Profanation to Infidels and Apostates, for it cannot be a Christian's part to trample under foot the Bread of Life.

NOVEMBER

 NOVEMBER XIX.

S. Elizabeth.

DAUGHTER to the King of *Hungary*, and from her Childhood accustomed to all the Exercises of Piety: Being married by her Parents to the Lantgrave of *Hesse*, her whole business was in assisting Orphans and Widows, and helping the Sick, without any Regard to her Quality or State; as judging nothing more honourable, than to do good. After her Husbands Decease, she enter'd amongst the Nuns of *S. Francis*, where having liv'd some time in the Practice of wonderful Humility, Patience, Piety and Penance, she surrendred a happy Soul into the Hands of God, *An. 1227.* She's an Instruction to all States, and teaches Virgins, Wives, and Widows, to seek first the Kingdom of God, and not let the Distractions of this World be a bar to the next. Her Example cannot be follow'd without great Labor and Self-

Selfdenial, in overcoming those Inclinations which keep the Soul down, and confine it to this World. Vanity, Solitude, and the Desire of Reputation are powerful Charms, but they look not beyond the Earth; and how will this turn to good Account with them, who having but a short time to provide for the next World, consume it all in their Concern for this? Think seriously of this ill Management, and pray for all who are subject to it. Pray in particular for those, whose Quality sets them above others, that they may have a Sense of what is truly honourable; that there can be nothing of this, where Virtue is left out; that if they take measures from God himself and the Gospel of Christ, there's more Honor in helping the distress'd and Poor, in Humility and Patience, than in all those ways in which their Vanity leads them. What is all that Honor, which will be the Contempt of Devils! What will their Condemnation be, who being here drunk with Vanity and Pride,

Pride, must be eternally trampled on
by those insulting Spirits!

It being also the day

Of *S. Pontianus* Bishop of *Rome*, in
the time of *Alexander Severus*, by
whom he was banish'd into *Sardinia*,
and there died oppress'd with Miser-
ies, *An. 236*. Pray for the Bishop
of that See, and for all in Misery,
that by Patience in suffering they may
work their Salvation.

NOVEMBER XX.

S. Felix.

OF the Blood Royal in *France*, edu-
cated in great Piety, and as yet
a Child accusom'd to give Alms to
the Poor: Which Charity grew up
with him, so that being now a Youth,
he several times stripp'd himself, to
cover the naked, and sent from his
Table the choicest dishes to feed the
hungry. Being come to Maturity, he
made the Study of Heaven his chief
Business, and having receiv'd Holy
Orders

Orders, so to prevent his Succession to the Crown, he retir'd into a Desert, where he liv'd in Prayer and Penance; and after some time being found by S. *John de Matha*, with him laid the Foundation of the Order of *Trinitarians*, for the Redemption of Captives, which by his Zeal and good Example was very much advanc'd. In this Method of Holiness and Charity he liv'd to the Year 1212. when he gave up his Soul to God. If Children be under thy care, learn to accustom them to Good, that so the Seed sown in those tender Years, may bring forth good Fruit, for thy Comfort and their Salvation. Children brought up nicely make nice Men, and in this have a double Difficulty in coming to the Mortification requir'd by the Gospel. If thy Lot be in the Higher Ranks, learn how to employ thy Money and Time: This Saint has now the Reward of what he employ'd so well: If thou prostitutest all to serve thy Vanity and Corruption; is there not in this an intolerable abuse of
T Blessings;

Blessings; and what Recompence canst thou expect, but to be cast forth into utter Darkness? 'Tis a Reproach to Christianity, that amongst such Numbers bless'd with Plenty, there are so few, who make a Christian use of it, in referring it to the Giver. Pray for all in Captivity and Prison; thou hast no Bowels, if thou deniest them this Charity; do more, if thou canst. Pray for all that are Slaves to Sin, help them by thy Advice and Good Example; thou savest thy own Soul, by delivering theirs: But if by thy Discourse or ill Example, thou draw'st any into Snares or Chains, is not this the part of a Turk and Infidel? What hopes of Salvation, if thou hast the Souls of others sacrific'd to thy Entertainment and Disorders?

It being also the day

Of *S. Edmund*, King of the *East-Angles*, put to a cruel death for his Confession of the Christian Faith, by the *Danes*, who by violence had entred his Country, *An. 870.* Pray for thy King and Country, that God would be

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